هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُواعَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Fitrat

Ustad Syed Jawad Naqvi

Translated by:

Syed Arif Rizvi

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Preface

In the name of Allah

"*Fitrat*" is the fundmental subject of self recognition and again this book is the translation of Hujjatul Islam Syed Jawad Naqvi series of lectures delivered on this topic. This topic is not academic but is a topic that touches the soul and if the reader does justice to the subject than it would change his perception towards his self. The addressee of this entire book is the reader's own self. The basis of this subject is the verse 30 of Surah Rum, where Allah brings man attention to the creation of "*Fitrat*" of human beings which gives uniqueness to his creation differentiating man from all other creations. The privilege, nobility and gem of human being is from "*Fitrat*" and this "*Fitrat*" whose direction by birth is placed towards the religion of Allah and whose destination is the essence of Allah gets subjugated and lost. The consequence of being unfamiliar with this fundamental topic is devastating and has resulted into big mistakes done by human beings across history. The basis of subject is once again the instructions of the Supreme Leader Ayatullah Syed Ali Khamenei's (d.a) message to the religious preachers to present to the masses the Lessons from Karbala. This implies specifically to understand why those who were once followers and companions of Prophet (s.a.w.s) and Imam Ali (a.s) came and slaughtered their son Hussain ibn Ali (a.s) in the most brutal manner. The author here presents a fundamental root cause analysis behind the event of Karbala. By understanding this subject of "*Fitrat*" the entire event of Karbala gets divided into groups of people who were either victims of devastated "*Fitrat*" or those who really shined their "*Fitrat*" and achieved felicity. I am once again grateful to Allah for blessing me with this privilege of translating such an esteemed work.

Syed Arif Rizvi

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The basis of subject

The Supreme Leader of Islamic Revolution; Ayatullah Syed Ali Khamenei (d.a.) while addressing the theological students few years before said that one important topic to be presented to the people is Lessons from Karbala. He specifically meant about this dimension, that should be expressed about who were those people that came to Karbala as oppressors like Shimr, Hurmula, Kholi and others numbering thousands? Were they Muslims or non-Muslims? Did they know who Hussain was? Did they know whom they were fighting against? In fact there were few who knew Hussain ibn Ali better than others. Shimr was a high ranking officer in the army of Imam Ali (a.s). So how did these people become assassins, what made them become so low. There were some reasons which History has concealed. Umr ibne Saad became a killer of Hussain just for a promise of Governorship of Rae and similarly Shimr was promised a high post. Some for property, some for power turned into enemies and assassins of Hussain. This is worth pondering that if such a promise can bring Umar ibne Saad and Shimr to such a disgraceful level, than such promises can do the same with others also. There are many Umar Saad and Shimr today also but Hussain are very few. Today they can't find Hussain. If they can find a Hussain than in the greed and lust of power, wealth, and position they are ready to behead every Hussain. This is a dimension of lesson from Karbala. The thing which brought down and abased the killers of Karbala was their distancing from their *Fitrat* (innate human disposition). They turned away from their Human *Fitrat*. If a person ignores the path of *Fitrat* and walks away from the road of *Fitrat* he

exits religion and also turns into murderer of the grandson of Holy Prophet (s.a.w.s) as likes of Shimr and Kholi.

The *Fitrat* which is the prestige for human beings and the basic extract for human being has been forgotten by man himself. A man of *Fitrat* has turned into man of no *Fitrat*. All the evils, deviations are the outcome of straying away from this track of *Fitrat* whereas reformation, guidance and upbringing (*Tarbiyat*) are all means of getting back to *Fitrat*. If we want to get the extract of all Religious teachings in one sentence than it can be said that the Religion of Islam has not come to give human beings something from outside, instead Islamic Religion has come to revive the existing innate disposition of human i.e. *Fitrat* of Human being. If *Fitrat* comes back to life then the person becomes guided and thus prosperous. All the Prophets were assigned and Imams were appointed for the sake of reviving and bring back to life the *Fitrat* of human beings. The axis of all divine books is human *Fitrat* and today if man has distanced the most from something, than that is *Fitrat*. Today man is human without *Fitrat* and instead of *Fitrat* it has been replaced by certain other things which will be mentioned later.

All the great philosophers who have passed away before, were in pursuit of Human *Fitrat*. All the saints of Allah (*Awliya Allah*) and reformists who have reached their stations have accomplished this only after reviving their *Fitrat*. All the deviated persons of the world have fallen into destruction only after forsaking their *Fitrat*. In a single sentence for a person to become Yazid he just needs to stray away from the path of *Fitrat*; forsake his *Fitrat*. The subject that needs the

maximum emphasis is this subject of *Fitrat*. Allah (s) in the Holy Quran mentioned about the creation of man and made man attentive towards this gem inside him. Allah (s) sent heavenly books and divine guides so that this pearl remains alive.

The culture which we have adopted today; the one in which we are living, and the culture in which our societies are breathing is the culture of assassination of *Fitrat*. The extract of all Philosophies, the extract of all religions, the outcome of the efforts of all reformists, is to revive the *Fitrat* of Man only. If man can discover this gem and can identify this!

What is *Fitrat*?

We have heard this word but don't know what this is? These days when we meet each other we generally ask how is your physical health (Tabiyat)? Man desires and strives to keep his physical side that is his body as fit and healthy as possible. If there is a slight disturbance in his health he says I am not feeling well or my physical side (*Tabiyat*) is not good today. If the body becomes slightly sick we run to the doctors, start spending money and this shows how much concerned we are about the safety and wellness of our body or our physical side. But have we ever asked how our *Fitrat is* doing? Do we ever ask others as to how is their *Fitrat?* The way we ask about the physical health. We are negligent and heedless to this extent, which we do not even care to ask about *Fitrat.*

Fitrat which is us or me, myself and is the reality and axis of a man; he should be concerned about that also.

In Surah Room; verse 30 Allah has drawn the attention of man towards this reality. This is the verse of *Fitrat*. In this verse man is asked to straighten his direction towards *Fitrat*. This is being addressed to us because our directions are in different and specific directions.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Then set your face upright for religion in the right state—the intrinsic human nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know (30:30)

The Quran is saying that majority does not understand about this.

We translate *Fitrat* as nature and from here we come to know that we don't know about *Fitrat*. English is a language but in our culture if someone knows English we think he knows everything. Arabic is a language but when a scholar studies Arabic he thinks he has become Hujjatul Islam but in reality he is Hujjatul Arabia. Referring to *Fitrat* as nature is like calling Sun as tree. Since we use the word nature in English it becomes a proof (*Hujjat*) on many and they start to refer to *Fitrat* as nature. This is a big mistake. Since we have never pondered over nature and *Fitrat* both we keep on committing this mistake. There is nature in man as well but *Fitrat* is not nature.

Tabiyat means nature and *Tabiyat* is an Arabic word. *Tabiyat* and *Fitrat* are different. In reality man has three things inside which are close to each other and we need to recognize each of them. *Tabiyat, Fitrat, Gariza*. *Gariza* means natural instincts. All these are present in a man, but humanity of man is not under the mercy of *Tabiyat* and *Gariza*. The humanity of man is dependent on his *Fitrat*.In this Surah Room, Allah (s.w.t) says He has created man on the *Fitrat* of Allah فِطْرَتَ اللَّهِ. We have forgotten ourselves and hence we *Fitrat* have misunderstood *Fitrat* as *Tabiyat*, i.e. us, our ego as *Fitrat*. All our nurturing is for *Tabiyat* (Physical side of man), all our efforts are towards *Tabiyat*. Education, upbringing, Science, Food and everything is serving and for the benefits of *Tabiyat*, all the capabilities of *Fitrat* are busy in serving the *Tabiyat*. *Fitrat* has become a servant to *Tabiyat*. All intellectual, physical, spiritual efforts are spent on taking care of *Tabiyat*. *Tabiyat* is obese but *Fitrat* is timid and weak. *Tabiyat* is dominating and *Fitrat* is submissive.

First stage is to know what *Fitrat* is, and then we see what the affairs of our *Fitrat* are? Then we look at the products of *Fitrat* and *Tabiyat*. Karbala is the battlefield of *Tabiyat* and *Fitrat*. On one side was the army of *Fitrat* and other side was the army of *Tabiyat*. If you want to give *Fitrat* a physical form, then it will come in the form of Hussain ibn Ali and his Companions; similarly if you want to give a physical form to *Tabiyat*, where *Fitrat* has slept and subjugated then it will be the army of Umar Saad, Shimr, Yazid and those thousands were all the army of *Tabiyat*. *Tabiyat* after spreading becomes a quagmire for *Fitrat* where it gets drowned and buried.

Allah after 11 pledges in Surah Shams Allah says:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

We have kept in man piety and vices but successful is one who has nurtured the Fitrat

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

and one who has buried it gets annihilated

وَقَدْ خَابَ مَنْ دَسَّاهَا

Those whose *Tabiyat* are nurtured are the ones whose *Fitrat*'s are buried. Getting acquainted with this subject of *Fitrat* is necessary for our selves, for our children and for our social system. By being strayed from the path of *Fitrat* we need to question ourselves as to which direction of the *Tabiyat* are we heading towards?

The Quran says ask them; فَأَيْنَ تَذْهَبُونَ Where are you going? Come back. We have not made you like this; we have made you very pure. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ O man, we had made you so beautiful and charming, but what have you turned into?

If you send your child in a nice clean dress, perfumed, combed, ironed clothes and now if the child returns after falling in a gutter. So what will mother say? My beloved, I did not send you like this, I dressed you up, so why have you come like this? The mercy of Allah on his creations is much more than that of mother.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

I was your generous lord, I made you so beautiful but what have you become. Do you know how I created you? We lifted you from dust, then made you go through a great journey, than placed in several states and how many difficulties others took for you. And now you have returned to me in this state? Where is your *Fitrat*? You have come to me with these piles of *Tabiyat*. Where have you lost that gem which I have given you? Now after death you stop in Barzakh. Now wait in Barzakh till the time your *Fitrat* comes out shining from below the piles of *Tabiyat* so that I can open the doors of hereafter for you.

Barzakh (Purgatory)

Barzakh is like quarantine. Quarantine is a place at the airport where visitors are checked to see if they are not carrying any diseases and till the time diseases are not cleansed they are not allowed to enter the population. Why have we been stopped in *Barzakh*? Since we are carrying viruses, bacteria inside our self and paradise is a place for pure beings not for diseased hence we need to purified. So Allah says now sit till the time you are made immune.

But O Allah! How? Can we go back? The answer is “No”So can we do something here to cleanse ourselves? The Answer is again “No” just sit and wait. We can’t go forward, we can’t go backward, we can’t do anything here also so My Lord! How will these diseases be cleansed? This will be purified by what you have left behind, now keep your hopes with them; may be they will reach for your help.

May be if you have left good children than maybe they will help but if you have left diseased and infected children then they will also be of no help to you. If you have established a religious education center and left behind some good customs than that would come for your help.

If not then may those people amongst you whom you spent your life with might remember you and pray for your salvation. And if amongst those there is someone who is purified and near to me, and if he prays for you, I might listen to his supplication and relieve you from the burden of your *Tabiyat* and your *Fitrat* shines thereby opening the doors of mercy of Allah. If you want to not spend more time in that Quarantine than what should you do?

It is there in tradition that two types of persons are not placed in *Barzakh*; one is whose *Fitrat* are completely destroyed and second those who don't have a slightest of scar on their *Fitrat*; they directly reach the hereafter. The difficulty is for people like us. This opportunity of sixty years that Allah has given us is to polish our *Fitrat*'s and not to bury it.

The soul does not get buried in the grave it is the body that gets buried. The soul is in the world of grave (Qabr) that is *Barzakh* where the questioning is done. But the soul is attentive towards the body because it has spent a lot of time with the body. The *Alam-al-Qabr* is a parallel world which is known as *Barzakh*, it is not like this materialistic world, nor the world of hereafter. Man is placed in this state for rectifying himself in this state. Those who have completed themselves reach the heavens and those who have completely destroyed

themselves will be directly thrown into fire. Those who have done evil in this world like made a cinema hall, whatever sins are done there, he will have to face its effects in the Alam-al-Qabr. It is said that one who establishes evil customs than those who follow those customs their sins will be also on the one who established it. Same applies for someone who leaves a good thing after him than he gets goodness there also. This is how a person gets completed in Barzakh. The punishment in the grave is the pressure that comes on the soul in Barzakh; it is a vast world much bigger than this world. It is recommended to visit graves and recite Fateha but it is not that the soul is present in the physical grave. The soul is attentive towards the grave but even if you do some goodness for the deceased anywhere else the rewards and effects will reach the soul. It is not necessary that you have to visit the grave only for the rewards to reach the deceased. The philosophy of visiting graves and being highly recommended is not just for the sake of sending *Thawaab* for the deceased, it is beyond this. The Talqeen which is done on the body is a symbolic act, because we cannot hold the shoulders of soul. The addressee of Talqeen (Advice) is soul and whatever is said to the body the soul is listening to it.

We pray to Allah to give us the strength to open this chapter of *Fitrat* and he himself guides us towards *Fitrat* and maybe in a gathering where this subject is discussed or maybe amongst those who read this subject of *Fitrat* from this book there comes out one who can polish his *Fitrat*, bring it to life and solve his problems. And Allah says that even if one comes out purified from such preaching than Allah blesses the entire gathering and all those participated in this divine preaching.

Fitrat and *Khilqat*

There are three things present in man, *Tabiyat*, *Fitrat* and *Gariza*. Martyr Murtadha Muttahhari (r.a) has a book by the name *Fitrat*. The word *Fitrat* has come once in Quran in this Surah Room. But the family of this word; which is *Maftoor*, *Fatara, Faatir, and Munfatir* are used in many places.

In the beautiful names of Allah, there is one name as *Faatir* فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ. The common translation done for *Faatir* is generally Creator. *Fatara* means to create. But *Faatir* and *Khaliq* is not the same. There is *Khalqiyat* (creativeness) present in *Faatir* but there are other specialties also in *Faatir*. If these Qualities enter inside a creation then it becomes *Fitrat*, and if the creator possesses these specialities than he is *Faatir*. *Khalq* means to invent existence. One form of Creation is to create something new for which the old one is already present. Another form of Khilqat is that raw material is present and then you create something out of the raw material like pots from sand and bread from flour. The material is present and the creator just gives it shape and form. The third form of creation is that there is no material present, and neither there was a model present before, but to bring something out of non-existence (*Adam*) to existence (*Wujood*) is *Fatr*. In industries, raw material is purchased, brought to factory and a product is produced. Allah did not do it like this.

Allah gave *Fitrat* to man meaning that Allah gave an initial creation to man for whom no model was present before and no subset of this matter was also present before. All those things which Allah gave

initial creation are *Fitrat* but still these are not all qualities of *Fitrat* which will be discussed later.

Direction of man towards *Fitrat*

Allah (s) in Surah room, verse 30, has expressed the secret of creation of man which has been termed as *Fitrat*, and upright religion; and man has been ordered to turn their direction towards religion

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Then set your face upright for religion in the right state—the intrinsic human nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know (30:30)

The direction of man's journey (metaphysical) is preset by his *Fitrat* and by birth he is not born direction less. Allah created man; nurtured, and polished his creation in a beautiful manner (*Mustawi* is the word used by the Quran) وَنَفْسٍ وَمَا سَوَّاهَا

This point towards the uniqueness and beauty in this creation made by Allah,as Allah not only just decorated him from outside but also established his direction (and destination) within his creation. Man was not born confused, though later he confused himself and was further confused by others; and other causes for his confusion were also when he distanced himself from *Fitrat*.

The direction of *Fitrat* is towards the lord and the language of *Fitrat* is the language of Quran. When man distances from *Fitrat* it becomes difficult for him to understand Quran as well. The means of guidance which Allah has ordained for man are in accordance with his *Fitrat*.

Why man is misguided?

It is an astonishing fact that despite the number of means which Allah (s) created and established for man in the form of revelations, Prophets, Imams who were the lanterns and sun of guidance man is astray and misguided. This question comes in the mind of people why man is in darkness, misguidance and disgrace? When the sun of guidance is on its peak but still man is misguided? The reason is that the sun which is on its peak is throwing its rays on the *Fitrat* of man but those whose *Fitrat*'s are buried do not get anything from these rays. e.g When the sun is at the peak during daylight and when everything is getting benefitted from this light and shining, there is a creation that prefers to stay in darkness. This creation which is known as Bat accepts everything but is not willing to accept the existence of light and sun. This is because the ability required to absorb the light from the sun is not present in it.

Whether it is Quran, Prophets, Imams, Saints of Allah (*Awliya Allah*) are all different degrees of guidance. *Fitrat* is the ability by virtue of which man receives guidance from these sources of guidance. All the addresses of Quran are for *Fitrat* ; O you people ! O you believers! The direction of *Fitrat* is towards Allah إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

When *Fitrat* gets tongue and speaks it will recite the verses of Quran. Today we have different languages and words, amongst these one is the language of *Fitrat*. Those who are still surviving on their *Fitrat*s or their *Fitrat* is alive and not subjugated if you write their biographies it would turn out to be verses of Quran. When you give a form and shape to the verses of Quran it will come out as Perfect Man, (Insaan-e-Kaamil), a pure *Fitrat*. The perplexities and troubles which are present in humanity today of all natures whether they are individual, social, educational, political difficulties they are all due to distancing from *Fitrat* and the path of *Fitrat*.

Purpose of Religion and Guidance

The purpose of Religion and guidance is to turn man back towards the path of *Fitrat*. The Guides of *Fitrat* have drawn the attention of man towards it. The first sermon of Nahjul Balagah Is such a beautiful sermon that a philosopher like Mulla Sadra on reading this sermon gets passionate. It is just like those who are acquainted with music become passionate after listening to Music. Music has its effects on the nerves of man and the senses are impacted by Music and people get passionate. When passions dominate wisdom, *Fitrat* and heart than a person easily gets passionate with everything that arouses passions. And when this impact reaches its peak, that state is Wajd. Similarly when pure souls read these sermons of Nahjul Balagha they get into Wajd. These are passionate sermons provided that *Fitrat* is pure. There are some people who have not learnt visible etiquettes but they have kept their *Fitrat* pure. If you look at George Jordac, he is screaming at the entire world with “The Voice of Human Justice”. O

People! Listen Allah has sent a gift on this earth in the name of Ali. He is a Christian but he has kept his *Fitrat* pure; he is not an adulterated but a pure Christian. He is telling the Muslims that you have heard the name of Ali but are not impressed with the words of Ali. The cause of our difficulties, troubles, deprivation is our distance from *Fitrat*.

Allah says that we have made the sky as roof and earth as cradle. A cradle is place of comfort for child, and Allah has made this earth as a cradle but the same land has become difficult for man and a place of hardships. This land can become a cradle for man if man remains on his *Fitrat*. The opponents of Fitrat have turned this land into a place of calamities and help. *Fitrat* understands the language of Quran, the Messenger and also the language of Intelligence. Tabiyat cannot understand all these; it nods his head on music and jokes. *Fitrat* only likes reality. We listen to rumour and become so happy with rumours but the food for *Fitrat* has been made as certainty (Yaqeen) by Allah.

أَلْهَاكُمُ التَّكَاثُرُ

O man you have indulged into *Lahw*. The desires and lust for abundant has occupied you. You are not after fulfilling your basic needs but instead you are after increasing your accumulations. You want more cars, more homes, more money and more property. Some people have earned so much that hundred generations of theirs can eat but still their greed has not ended. They are so busy that their counts have gone to graves.

كَلَّا سَوْفَ تَعْلَمُونَ ؛ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

But this state won't last forever, very soon you will know,

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

If you would have attained certainty then you would have seen it here also

لَتَرَوُنَّ الْجَحِيمَ

Before dying you will see *jaheem* (the fire)

Our lord says worship and establish your servitude (*bandagi*) to the level of certitude (Yaqeen). Ibn Sina whom we know as a physician was also a philosopher but we make clinics and pharmacies on his name. He was not a doctor, when he would get tired with his real work, he would practice medicine to get some rest. He was an intellectual, and a philosopher who had recognized reality and existence. He says that if man accepts something before certainty or if he rejects something before certainty has been is astray from this *Fitrat*. This means do not accept something till you are certain and do not reject something till you are sure. Now let us assess, whether we believed in someone with certainty or those that have we rejected, was that with certainty. We listen one sentence about someone we start to follow him, and we listen one other sentence about someone we leave him. We believe if someone says and we reject if someone says.

Two types of people were getting impressed by Prophets. One were those who were impressed by the miracles of Prophets and others were those who were impressed by the Knowledge of Prophet. Those

who were impressed by only miracles would come to Prophets through this. Miracles mean paranormal things. At times tricksters present tricks which also look abnormal. So those who only go after miracles by eyes only get impressed with tricks also, and consider those also as miracles. But those who are impressed with the knowledge and wisdom of Prophets, those who see the miracles with the eyes of *Fitrat* they can never be deceived by the tricks, even if thousands of tricks and illusive games are shown to them but they never get deceived.

Everyone knows the virtues of Infallible Imams. For a wrestler physique is a virtue, for a generous person generosity is a great virtue; everyone looks at the virtues with the glasses which he has put on. Ibn Sina has seen the virtues in the language of Philosophy. When a Philosopher expresses the virtue of Ali he does not do it like the orators do. He says that the state and position of Ali after Holy Prophet is equivalent to the stage which *Maqoo*l (intellect) has within *Mahsoos* (senses). When the difference between *Maqool* and *Mahsoos* becomes clear than we can understand what virtue is he talking about? *Mahsoos* are those things which can be sensed with the senses and *Maaqool* are those things which cannot be sensed and only known by *Aql (Intelligence)*. Like Allah is *Maaqool* and not *Mahsoos*. Ibn Sina says that just like certain things cannot be perceived by senses, they can only be grasped by Aql, Ali's position after the Holy Prophet (s.a.w.s) was that of *Aql* (intellect) within sense. In Quran, Allah talks about the purpose of *Bethat (appointment of the Prophethood)*. Some people think that Prophets had come to waste our time, to get us out of our busy lives. Some think about Prophets as they think about *Maulana (Pastor)*. The Prophets did not come to take man out of necessary things and make him to do

something which man does not like. They had come to get man out of wasteful activities into purposeful things.

Man is like water, if water remains still and stagnant it develops germs. Allah has given many examples of water to man. Stagnant water becomes dirty; water remains pure only with movement. The Prophet had not come to take water out from the river of Religion and pour into the tank of Human beings instead they had come to gush out springs from within the fertile *Fitrat* of man**.**

In seminaries there are people who keep on studying for years but then they speak for few hours and again they have to study for next lecture. Why? This is because what they studied was like pouring containers of water from the river into their empty tanks. Now if the water is there in an empty tank in a stagnant form it evaporates within a short time. When a person dies, even after studying for the entire life still at the time of death, the shoulders are shaken and he or she is told that Allah is your God, Muhammad is your Prophet, all this he was saying every day; Ali is the Wali of Allah, throughout his life he was raising slogans of Ali, so what is the need for reminding now in the grave? The Prophets have come to run springs from within man.

Quran says, one who remains pure for forty days only for Allah; Allah runs springs of Wisdom and knowledge in this person. This is very difficult; just try to remain for forty mins only for Allah. For 40 minutes just think only about Allah, let heart feel only about Allah, see only for Allah, speak only for Allah, listen only for Allah. See how tough it is. Containers can get finished but spring is a source which does not end.

Why did Prophets come? In the first sermon of Nahjul Balagha, Ameerul Momineen (a.s) says;

Allah appointed the Prophets so that they can arouse what is kept inside man and not to put something from outside. Imam (a.s) is saying that by birth Allah has kept this religion inside man and hence the Prophets did not come to insert religion inside man from outside, but instead they came to arouse the religion which was already kept in the *Fitrat* of man.

Forgetting *Fitrat*

What is this *Fitrat* which is ours and this is what we are in reality (*Fitrat*), but we are negligent? In Quran Allah says, that do not become like those who are indulged in sectarianism

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا

Do not become like those who divided

It is said in many traditions as well that do not dress, talk, walk and do things which are disliked by Allah. In this verse, do not ever become like those who do sectarianism.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ

Do not become those who have forsaken Allah …

What will happen if you become like those who have forsaken Allah? Will there be any loss to Allah? Like we have this principle as regards to our relatives, when we forgot them they feel bad and grieved. It is not

that Allah will be grieved about his servants that they do not remember him. When it comes to relatives we forget poor relatives and only remember rich relatives but when we forget Allah the outcome is different. The outcome of forsaking and forgetting Allah is that you will forget yourself.

فَأَنْسَاهُمْ أَنْفُسَهُمْ

One who has recognized his self recognizes Allah. The Prophet has said that *Itrat* (Holy Progeny of Prophet) and Quran will not separate from each other; even if you try to separate them they will not get separated. They cannot be separated because their realities are same; only manifestations are different. So when you try to separate them they both will get lost. The Quran was not with Ahlulbayt (a.s) in a manner that they carried Quran in their pocket. Their company is such that guidance is one, but Allah created two samples of this guidance, one is Quran and second is Ahlulbayt (a.s). Whatever Quran says can be seen practically in the life of Ahlulbayt (a.s) and whatever Ahlulbayt (a.s) did can be testified by the Quran. This is the reason that Ahlulbayt (a.s) say that whenever you come across a tradition of ours testify it with the Quran. If something goes contradictory to the Quran, then that is not Hadith it is just an Arabic phrase which should be bashed on the wall.

The Quran says that do not forget Allah or else you will forget yourself. Now, Ahlulbayt (a.s) has also said the same. Imam Ali (a.s) says “One who recognizes himself recognizes Allah”

Allah also points towards his direction

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ

And when My servants ask you concerning Me, then surely I am very near;

Then Allah(s) specifies how close he is to us.

أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

I am closer than your jugular vein. Call me and I will answer. But call by your heart, and even before you say Allah, the answer of Labbaik will come.

Maulana Rum narrates an incident about a Divine person, who used to take the name of Allah day and night. One day Shaitan (Satan)came and asked him, for forty years you are taking name of Allah day and night, but did you ever receive an answer from Allah; even once. He started to think that it is correct; I never heard the reply even once. This feeling reduced his divinity and he reduced his worships and gradually he left all worships, now he would sleep all night rather than calling and taking the name of Allah. One night in dream he was asked that why don't you remember Allah at night, he replied what is the use, I never got the reply. He was told that you are divine by tongue but you are not cognizant of Allah. You invoke but you can't feel the reply. You don't realize that even before you say Allah the answer comes from him. You reply now that that feeling, thoughts, orientation, attention which makes you say Allah, who kept this in your heart? That pain, agony which made you call Allah who has given you

that? You are divine by tongue but not recognizer of Allah. If you want to reach Allah then first do the quest inside yourself.

Allah says in Hadith Qudsi, that I am in broken hearts. Broken hearts does not refer to those hearts whose promised were not fulfilled. Broken hearts mean soft and tender heart. Allah says I am in soft heart and you can find me there. Someone asked Imam what is the distance between Allah and Man? Imam said, that the distance of a sigh of oppressed. What is the thing in which Allah is present?

It is the *Fitrat* of man. Go in pursuit of this *Fitrat* and the day you can find your *Fitrat* you will find Allah as well. Hussain is the guide of *Fitrat*s. We should be thankful that Allah has made the name of hussain come out from our tongues, this is a proof that our *Fitrat*s are alive.

The word "*Fitrat*"

Fitrat word is not found in many languages. The word *Fitrat* was not found in Arabic also before the Quran. It was first time Quran used the word *Fitrat* in this sense. In Arabic; *Faatir, Fatr, Maftoor* was used in literal sense*. Fitr, Fatr* in Arabic means "To Open". In Arabic all words have a big family. *Iftar* also belongs to the same family, which also means to open the fast. Fasting starts from intention and ends on intention but in our culture it starts from one type of food and ends with another variety of food. Iftar means to open, the mouth was closed and now mouth is open**.** *Faatir* means one who opens; Maftoor means that which is opened. *Fatr* means one complete thing which is split into two (like opening a door is not called as *Fatr*).

Ibn Abbas was a reputed and respected Companion of Prophet (s.a.w.s) and Imam Ali (a.s) though in the last phase of his life he demonstrated some laziness with Imam Ali (a.s). What is important is the end (*Aaqebat*). He is an intellectual personality who wrote the first Tafseer of Quran. He says that I was not aware about the meaning of *Faatir* though he was a scholastic Arab. He says one day two Bedouin Arabs came to him speaking pure traditional Arabic. He says these two Bedouin were fighting over water well as to who owns it. One said "*Ana Fatartoha*"; I have opened this well (means first time). *Fatar* means something opened first time. Ibn Abbas said I understood that Fatr means to open for the first time as per terminology.

The word can be from any language but the words also travel. Words are born, raised, grow and then go through journey. One journey which the words take are that they are born in a language and by doing a journey they enter into a science and turn into terms. Like all the terminologies used in computer are old words but have become computer terminologies. Like Mouse is used in Computer; today when we say mouse, what comes in our mind is computer mouse. This word Mouse did a journey and became a computer terminology. All words are like this. Like *Salaat* in terminology is *Dua*, but when in Quran it turned into prayers. We can't understand the Quran from dictionary; in fact the dictionary does not even tell about the words used in the Quran. Dictionaries just refer to the birth of the word, it refers to the domicile of the word; it cannot say where this word has reached today. This would be told by the sciences. Ask sciences where the words are standing today. Some words left the lexicon and entered sciences, but some words left and entered religion. Certain words used before were

for culture but when the Quran used these words it became expression for ideology.

Now, the Arabs were using the word *Fatar* for digging wells or splitting dates but when it was used by Quran it used it for another reality. The reality which was to be introduced by the words of Allah; the divine reality was to be made understandable by man. When divine realities are to be explained to man; if done in divine language then only those who understand the divine language will understand hence for ordinary man the realities need to be brought down to the level of ordinary people. As Quran says, the book was in the state of مَكْنُونٍ protection; لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ;where only pure beings would touch it. Now it was to be made for ordinary persons hence it was revealed (*Nuzool*). The meaning of *Nuzool* is to bring something down to the level of ordinary persons. Now the Quran has come in our language so that we can understand it.

Thus *Fatr* means to open something like splitting a seed. Why *Fitrat* is called as *fatr*, because Allah split open the curtain of non-existence and got existence out from this (فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ). Since creation implies getting existence out of non-existence; which means splitting apart non-existence and bringing existence out from this, hence this style of *Khilqat* (creation) is known as *Fitrat*.

Fitrat* is style of *Khilqat

The way the letters in the word Fitrat are organized is also very beautiful ف ت ر ت

Our situation is that we are decorating our body and homes but not our *Fitrat*. It is like a bride is waiting and other women are decorating themselves.

There is one more word bearing the same weightage as *Fitrat* i.e *Seerat*. *Seerat* means to walk. It is Arabic word but our problem is

Zabaane Yaare Man Turki, *man Turki namidaanam*.
The language of my friend is Turkish and I don't know Turkish

We don't know the language of our friend.

In Arabic, when such words like *Fitrat, Seerat, Jilsat, Riqbat*; are made in such sequence, they bear a special meaning which expresses the type and style of the object. *Sair* means to walk, but *Seerat* means the style of walking. Life is *Sair* not *Seerat*. People write about *Seerat E Naba*wi that what did he do all his life. He married 11 wives so will you also do this if this is Seerat. What Prophet did was the act of Prophet, this is not *Seerat*; *Seerat* is how he has done this. Prophet ate dates, eating date is not *Seerat*, but eating anything else the way he ate is *Seerat*. One is life and other is style and way of life.

People say we should follow the *Seerat* of Imams hence should we stop wearing our dresses and only wear the Arabic dresses? This is not *Seerat* that we should wear the same dress which the Prophet would wear, you wear the dress of your era, use the vehicle of your era, eat the food of your era. *Seerat* of Prophet is not to sit on camels; *Seerat* is the style of sitting. Adopt the life of your era, but the style should be that of Prophet. We have mistakenly interpreted History as *Seerat*.

Seerat-e-Rasollalah is the style of living. What he was speaking at his time, you should also speak is not *Seerat*; you talk about the issues of your time; but the style of speaking should be that of Prophet. You look at the world with the same vision as that of Prophet. There are many doors which are not recognized by us because that is between them and Allah; those doors are locked on us. But one door which has been opened on to us is the door of *Seerat*, which we have closed ourselves and we are standing in queue in front of those doors which are closed. We have been told that if you go near those doors you will not achieve anything. If you study *Wilayat-e-Taqweeni* and spend your entire life in studying that you will not achieve anything from that because it is a specific dimension of the life of Imams but you cannot recognize that dimension, it is for them only. For us the door of Seerat has been opened on us. We need to enter from this door. In *Wilayat-e-Taqweeni* whatever we know we should suffice; do not try to go beyond; those who try to enter will get confused and confuse others. Those who went towards these closed doors; either became *Nasibi* or *Gaali,* and Ali says, that two types of people will perish about me, one are those who hate me and other those who exaggerate me.

Enter from the door of *Seerat* which is an open door and see how beautiful Allah has made them. Eating, studying, speaking, sitting, talking, are all life but the style of these is *Seerat*.

Fitrat is not *Khilqat* but it is style of *Khilqat*; as said in the same line of *Sair* and *Seerat*. Like *Jilsat* that comes from *Jalsa* which means to sit; but *Jilsat* is the style of sitting. (For us *Juloos* means to walk but in Arabic *Juloos* means to sit). If you are sitting on food mat, *Tashahud*,

majlis all have a special style of sitting. How are you sitting, Arab says *Jilsata* Ali , like I am sitting like Ali.

Allah is the creator of everything, but when the turn for creating the man came, Allah changed the style of creation. Allah was creating everything in accordance with certain laws. The creation of angels was specific to some laws. Skies and land were created as per certain laws. But when the turn for creating man came, Allah changed the style of creation and gave man a special creation.

Example: You go to a bread bakery and he makes fresh bread in an oven; he makes dough balls and bakes bread. But when a close friend comes his style of making dough changes. Similarly you go to butcher as a friend, he will cut the meat from the most tender part; he will change his style. In a gathering when you are saluting or shaking hands with people but when you spot someone known and close to you; your style changes. This shows that the one who has come is someone different.

The Privilege, "*Karamat*" (Nobility/Superiority) of man over other creations

As said in verse 30 of Surah Room that we have created man on *Fitrat* and this is the established and firm religion for man which majority do not understand. *Fitrat* is a gem of Allah which was given to man due to which man became privileged as compared to other creation.

After introducing the gem of *Fitrat* Allah also said that the majority are unaware about this. The upright, established and firm religion is the

religion of *Fitrat*. The reality of man is this gem of *Fitrat* which Allah has given to him. It is through this *Fitrat* that man is distinguished and dignified as compared to other creations of Allah.

Allah says we have given privilege and honor to the sons of Adam and this is on the basis of the gem of *Fitrat* which is present in man and not present in any other creation. *Fitrat* is not present in angels, animals, and other creations.

Allah says, that we offered our trust to all creation

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant (Surah Ahzab: 33)

Allah says we presented our trust to heavens, skies, mountains but they all refused to carry this trust, and they were afraid after witnessing the trust. They did not achieve the status of becoming *Ameen* of Allah (trustworthy of Allah). Man came forward and took this trust but man is ignorant and oppressive to his self. He does not know what great responsibility he has taken on his shoulders.

Fitrat is the true gem of man due to which humanity of man is preserved. If this gem gets forsaken the status of man does not just lowers but instead man washes his hands from his humanity as well.

There are many things, of which our thinking is not correct. We are religious but religion is not the manifesto of our lives. We are cultural people, we live our lives as per culture and in this culture we mix a pinch of religion similar to a pinch of salt in flour. We ensure that we don't put extra salt in food. We have adopted the same principles of using salt for religion as well. In our sixty years of life religion was equivalent to salt whereas entire life was spent in a cultural way.

Some of us have religion in a way when we are born *Adhan* was recited by someone in our ears; then in our marriage Maulana came and recited *Nikah* and on death someone recited our funeral prayers. Some add *Eid* prayers as well and some others even go beyond this to attend *Majalis*. We ensure that we don't go beyond this in religion, because if we do so like blood pressure, life pressure will increase. If husband wants to come near religion the wife stops; if wife wants to come than husband stops. If someone just becomes regular in Jamaat prayer people say he has become Maulana (Pastor/Preacher).

Allah has blessed man with *Sharaf* (honor) and *Karamat* (nobility)

In Arabic *Karamat* is from the word *Karam* and *Karam* is the attribute of Allah and amongst the *Asma-e- Husna* of Allah is *Kareem*. It is mentioned in narrations that if you are indulged into any difficulty which is so severe that it has made your life miserable than you should call Allah by this name of *Kareem*. Even if one is in deepest of trouble and with the depth of heart and purity says Ya *Kareem* Allah will solve the problem. The challenge is to say it truly, which means his entire

existence should say Ya *Kareem* and then his actions should also be similar.

Like someone asked a Scholar to recite *Salaate-Istisqa* for rains. *Istisqa* is the prayer which is done in droughts for rains; this is an etiquette which religion has taught about a specific presence in front of Allah so that Allah will shower his mercy. The scholar told the people to come to an open area on Friday and he will lead this prayer. When people reached the place he told them that you have demanded from me to recite *Salaat-e-Istisqa* and pray to Allah for rains. Even though you have told me to seek rains from Allah but you all don't have trust and faith on Allah. You don't have faith and certainty on Allah's promise. They said we have faith and are certain that Allah will give rains. The scholar said that if you were certain that Allah will give rains than why did you not come with your Umbrella's? Your coming without Umbrella is telling that you are certain that rain will not come. You have played a card that lets try if it rains by this Salaat.

One who is certain that Allah is *Kareem* and with this certainty when he says Ya *Kareem*, it is impossible that the sea of generosity of this *Kareem* does not get turbulent. Even if one broken heart says *Ya Kareem* it is possible that the kindness of Allah will shower on the entire heart.

Karamat comes from this same word *Kareem* and Allah (s) has given the title of *Kareem* to every great thing like the *Rasool-e-Kareem*, *Quran-e-Kareem, khuda-e-Kareem*. When Arabs want to elevate the position of someone to the highest level they call him with the title

Kareem. Abdul Muttalib was famous as *Kareem-e-Arab*, and in the progeny of Abdul Muttalib one son, Imam Hassan (a.s) is titled as *Kareem-e-Ahlulbayt*. *Karamat* means prominence, nobility, elderliness and honorable. When certain attributes gather together then it becomes *Kareem*. The opposite of *Kareem* is *Laeem* which means disgraced, abased and lowly.

Allah has given *Karam* and *Sharaf(Nobility)* to man over all other creations and the basis of this *Karamat* is the *Fitrat* of man. This is because apart from *Fitrat*, rest of the things are common between man and other creations.

Arrangements for nurturing of *Fitrat* demonstrates its Significance

The addressee of religion is *Fitrat* of man hence Imam (a.s) says present our words the way they are and pure *Fitrat*'s will accept it. *Fitrat* is a gem which needs the utmost security and protection because the dangers are also high. *Fitrat* is eligible for nurturing as well destruction. *Fitrat* will never die but it gets buried.

You should start understanding *Fitrat* with *Maarifat (Cognition)* because anything that starts with *Maarifat* reaches its end. Everything we should start with *Maarifat*. This is because Ameerul Momineen (a.s), the Imam of *Fitrat* says "The foremost in religion is recognition of Allah (*Maarifatahu*)". Know Allah before believing in Allah, also before repeating the names of Imams acquire *Maarifat* of Imams.

By looking at the arrangements which Allah made for nurturing the *Fitrat* we can realize its significance and importance. The status of a thing gets noticed by the arrangements. Now let us look at the arrangements which Allah has made for *Fitrat* than from here onwards we will be able to appreciate the *Fitrat* for which such arrangements are made.

Allah selected the best of the persons from entire humanity; he granted them Infallibility; made them perfect, granted them knowledge, descended revelations on them and sent divine books on them. When you are dressing up a child you know where you want to send the child. When you are dressing someone with coat, armor, sword and spear; with this preparation you know you are going to send him to a battlefield.

Allah selected from all creations human beings, from amongst human beings, he selected Prophets, from Prophets he selected our Holy Prophet, from Holy Prophet he selected his progeny, from his progeny he selected Imams. Allah started to prepare them by giving them divine knowledge, purity, sent angels to their homes; from here we come to know that they are being sent for some purpose. What is this purpose? It is for the *Tarbiyat* (upbringing) of *Fitrat* of man.

The weight of Rustom cannot be lifted by every horse you need *Raksh* (special horse of Rustom). Imam Ali (a.s) says that if ignorant can shut their mouths half of the problems will get solved and other half can be solved if scholars start to speak. So if scholars break their silence and ignorant turn silent all the problems of the world will be solved. The

issues have risen because of this; that those who had to speak are silent and those who were to be silent are speaking.

The Prophets, Imams and divine guidance has come to get this buried *Fitrat* out and nurture it.

Vastness of Universe

Allah has created human beings as one creation out of many in this universe, and to his creation of human beings Allah granted them the gem of *Fitrat* and with this gem man became the nucleus of the universe. Let us just have a look at the vastness of this universe whose nucleus is the *Fitrat* of human beings.

Allah made angels, universe, jinns and made such a vast universe that if we sit and start to imagine it can take thousands of years and still we won't be able to comprehend its vastness.

Maulana Room says, that our case is like there is a big garden of 1000 metres with 1000 trees, every tree has 1000 branches, every branch has 1000 leaves, and on one leaf, on one side of it lives an ant, who has not even come on the other side of it. If you ask this ant what is the size of the garden; the ant will say that the size is that of leaf. What does this ant know that on the same branch there are other leaves, and there are other 1000 branches, 1000 trees, 1000 such gardens, so how will this ant know that there is a gardener of this garden as well.

The universe is very vast and this is the reason we have been asked to recite *Salaatul Layl (*the midnight prayers), and there is a method for

reciting *Salatul Layl*. There was a young boy whom someone preached to do *Salatul Layl*. He got up at night and wanted to show everyone as well that he is doing *Salatul Layl*. First he banged the door but no one got up; than he banged the pot of water but everyone were sound asleep. Finally he did *Salatul Layl* and slept but when he got up again he wanted to tell everyone that he has done *Salatul Layl*. At breakfast, he started to drink a lot of water; he drank the complete Jug of water. His mother asked, what has happened to you, at breakfast you are drinking full jug of water. He replied "Of course, the fatigue from *Salatul Layl* needs at least 1 jug of water in the morning". Somehow he expressed that last night I did *Salatul Layl*

This should not be the purpose of *Salatul Layl* do it when everyone is sleeping. Than come outside under the sky, look at the sky and see those stars twinkling, than think about yourself. I am a small particle on this small planet. This earth is also a small particle in this big universe. We are living on this small particle, that too on continents, in that there is a country, than a state, in that state is a city, in that city is a lane, on that lane is a street, on that street is a tower, in that tower is an apartment, in that apartment is a bedroom, in that bedroom is a small bed and on that bed this big personality is sleeping and thinking that there is no one greater than me in this universe. This is the recognition of universe I should be having that I am such a small creation as compared to vastness of universe but still Allah (s) has given me the gem of *Fitrat* which has privileged me.

Why do our hearts do not become tender, why our necks have become stiff and don't bow down? This is because we do not recognize that

place where we are living is so vast. To break our pride and arrogance recite *Salatul Layl* and then go out and look at the sky and see with certainty that every star is several times bigger than the earth, and how many such stars are in a galaxy and how many such galaxies are there. If this materialistic world seems to be never ending than what about the other world where Allah says that this is not the entire universe, the existence which I have created is just a glimpse of that.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

And there is not a thing but with Us are the sources of it, and We do not send it down but in a known measure . (Surah Al Hijr : 21)

We have got all this out from the source in a very small quantum.

Allah changed the style of Creation

The greatest universe which I have created is *Alam Al Malqoot* (the world of unseen). Allah first created *Alam Al Malqoot* and from there he started to create *Alam al mulk* (the materialistic world), he created the galaxies, stars, planets, the solar system then created earth and on this earth created millions of creations but all were created with the same style, but after creating all these when the turn for creating man came Allah changed the style of creation. Why did Allah change the style? Because now Allah is creating the extract of all creations; he is going to create one for whom he created all other creations.

One for whom I created everything now I have to create him

And how did this style change. This was presented by Allah himself in the report of creation in Surah Mominoon

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

And certainly We created man of an extract of clay,

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ

Then We made him a small seed in a firm resting-place,

We created the sperm of man from the extract of clay; then we placed it in *Mateen* (womb).

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

Then we made clot, lump of flesh, bones and then put skin over it, and then Allah got so pleased that he said

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

What Lord is he who created us so beautiful and we have to unveil this secret of why Allah is commending himself. What is this unique beauty in creation of man which makes Allah commends himself.

In Surah Teen he says,

وَالتِّينِ وَالزَّيْتُونِ

I swear by the fig and the olive,
وَطُورِ سِينِينَ
And mount Sinai,
وَهَٰذَا الْبَلَدِ الْأَمِينِ
And this city made secure,
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
Certainly We created man in the best make

Here again after swearing on *Teen* and *Zaitun*, Allah again says that we have created man as the best creation. This best is in term of the style of creation which was expressed before in Surah Mominoon. Allah adopted a new style of creation and this new and unique style of creation which is unique with respect to the creation of everything else and specific to creation of man, this unique creation is known as *Fitrat* of man.

Now you find that when Allah changed his style of creation and created us so special then what are those specialities which are present in man and not present in other creation. What is the difference between the two styles? When this secret will be revealed then we will know what is *Fitrat*, than we will revive our *Fitrat*, nurture it and sacrifice it as well. Then we will accept the path of *Fitrat*, the book of guidance for *Fitrat* and will also start to obey and follow the Leaders of *Fitrat* as well. Then we will understand the encounters of *Fitrat* like that of Karbala.

The philosophy of Allah's self-commendation

Fitrat is on the lines of Seerat, whereby Seerat is the style of life, whereas *Fitrat* is the style of creation. The essence of Allah is creator of everything and he created everything in accordance to the laws of creation which did not change for all types of creation. But when the turn of man came, Allah created man as per the same laws of creation but the style of creation changed. There were many other creations like Angels, Jinns and many unrecognized creation on land were present before man. But when the turn of man came Allah changed the style of creation.

The different types of animals whose total types also cannot be counted are all created under a specific common law of creation, though their types are different. But when the turn of man came Allah changed his style of creation and created a unique and artistic creation. It was such a masterpiece of creation that Allah (s) commended his own essence. فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Some people have the talent to break apart the verse of the Quran; they impose their own visions on the Quran and do their own interpretations. In Nahjul Balagha Imam Ali (a.s) says that Quran is your Imam (leader and guide) and you should not become Imam of the Quran. It should not be that you think and then try to get a testification of your vision from the Quran. You should not make Quran follow you instead you should follow and go where Quran goes. Similarly for Ahlulbayt (a.s) you take from them, do not try to offer and give them something, this is because beggars take from rich. The Ahlulbayt (a.s)

are not dependent on us instead we are dependent on them; so what do we have to give them?

This verse first presents that Allah is the most beautiful creator. The way it is interpreted commonly is that that there are many creators and amongst them Allah is the best. Like there are many mechanics, speakers, poets but one of them is the best. This is incorrect interpretation whereby there are many other creators but Allah is the best. What this verse means is that creator is one only but there are various creations of this creator. He is a creator for every creation and he has a different creation for every creation, and the creation is subjective to the status of the creation. When after creating all the creations he reached the stage of creating man, than his style of creation changed because the one who is about to be created now is the best creation. Hence he himself said

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Certainly We created man in the best make

Allah did not commend himself after creating mountains, angels but after creating man he said “best of creations”. This is because there is a specialty kept inside the creation of man.

Fitrat is the style of creation. *Fatr* means to create, but the same word Fatr when used in *Fitrat* means a specific and special style of creation which is not present in another creation. *Fitrat* is this special type of creation and this is where man separates himself from other creations and all the secrets of man’s creation gets unveiled**.** The philosophy of “best of creation” and “self-commendation by Allah” opens up from

this special type of creation. It is from here the disturbance of Angels gets resolved and from here itself the devilishness of the path of Satan also begins. Allah created man and informed the angels إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً. O Angels, I am creating man on Earth who will be my representative; I am creating man from clay (teen). The Angels raised a question. The Angels asked what is the need for creating man when we are present? Like within us also many think and say that what is the need for someone else when I am present. What is the need for a scholar when I am present. What is the need for an Imam, Mujtahid, Marja when we are Marja e Taqleed by birth present; what is the need for Ijtihad.

What is the need for such a creation who will create Fasad and shed blood on earth (Arabic ayah), that too when we are doing your Tasbeeh? (Arabic Ayah). Our great teacher Ustad Hassan Zaada Amouli says when Angels said that وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ, we are glorified beings present to glorify you. He says Allah replied that I don't need sacred Glorified beings instead I need man. You are sacred Angels but not Human. This is why Iqbal says.

Farishte se bahtar hai insaan banna, magar isme laghtee hai mahnat zyada

It is better to become man instead of Angel, but it takes more efforts

It is very easy to become an Angel, I will show you the formula which you can work through overnight and by morning you will be an Angel.

To become an Angel take a praying mat, Tasbeeh, some water for ablution (Wudhu), a Mafateehul Jinan (Book of Supplications) and go outside the city in an isolated place and sit inside a cave; where no one can come to you and you cannot go to someone anymore. There is no unacquainted (*Na-Mahram)* woman whom you can look upon; no person whose backbiting you can do, no shop where you can cheat, no money which you can usurp, no person with whom you can lie or be jealous. You are the only person that too involved in only worship. Since you have not done any sins and just worshipping Allah you have turned into an Angel. But if you want to become human than you need to return to your city amongst people.

To become man you need to stay within the humanity of man,; you have to take your eyes away in the presence of (*Na-Mahram)* woman. If you eliminate the presence of (*Na-Mahram)* woman than you are an Angel but if you take your eyes away in presence of woman than you are a man. If there is no property of others present and you have not usurped any properly then you are an angel; but if it is present and you don't even touch it than you are man. If there is no one present around you who is blessed with bounties and you have not envied anyone than you are an Angel; but if there is a neighbor present with all bounties and if you still don't envy him than you are a man.

Farishte se bahtar hai insaan banna, magar isme laghtee hai mahnat zyaad

It is better to become man instead of Angel, but it takes more efforts

Angels are made perfect but Man has to become, Angels were made (to their best) and sent but man was sent to become; But become what?

What is the purpose of man's creation?

Man was not sent by Allah to become Hujjatul Islam, doctor, engineer, Afghan, Mirza, Sayyed instead Allah has sent man to become man. We presented our trust to everyone

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant (Surah Ahzab: 33)

They (all other creations) got afraid after looking at the trust. There are certain things when given to us we are happy but certain things when given to us we are afraid. The *Samawaat* (everything between land and heavens) and the toughest on land; the mountains also got afraid. Man gives example of mountain for strength but even the mountain got afraid; but man came forward and took this trust What was that Trust ?

Allah asked heavens, lands, mountains, whether you want to become heaven on your own, or should I make it? Do you want to become land by yourself or should I make you land? Do you want to become

mountain yourself or should I make you a mountain? They all said O Allah! you make us. Allah created heavens, land, mountains and angels as they are but it was an announcement from Allah that who is amongst my creation who will not be made by me, I will only keep the ability to become inside him, and show him the way to become and then he by himself becomes human using the ability and way shown by me. Man said; it is Me who will do this. We should never forget this point which is the single Agenda, purpose given to us; that is to become man, to become human beings on this earth.

Khalq and *Khulq*

In the Quranic and philosophical meaning Allah asked man to become human. This means man has to make everything by himself. We take help from a great Philosopher, who is unique, esteemed personality gifted to Shiite, but we don't recognize the worth of such personalities. In Europe see how people praise their illiterate philosopher, and we also start to assume that he would be great. But we have such great assets but we don't even know how to present and introduce them to the world. This person is Mulla Sadra, and his name is Sadruddin and his students call him Sadrul Mutallim. He was born 400 years ago in Shiraz. After Infallibles when we are talking about ordinary people we should not include Infallibles because their source of knowledge is different. They were not educated from any university or school; they did not reach this level by thinking. We are talking about people after Prophet and Infallibles who were their students. In the history of human thinking, the precise and deep thinking which Mulla Sadra had, no one reached that level. Though all others are respected and we

have been told to respect intellectuals and knowledgeable persons. Anyone who has done any service to mankind should be respected, we should not disrespect them. But the pinnacle of thinking and depth of thinking which this person has reached no one reached there.

This same point which Allah mentioned in Quran about the creation of man, this great philosopher presented in his style. He says, man has two things inside him. One is *Khalq* and other *Khulq*. *Khalq* is that part of man's existence which Allah created and *Khulq* is that part which was handed over to man.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

O man, I have done my part in the most beautiful form, and now your role begins. Your part is to create *Ahsan Khulq* (beautiful inner self) inside this *Ahsan Khalq* (beautiful external self). When *Khalq* and *Khulq* become one then it will turn into man. But if you cannot make your *Khulq* like *Khalq* than your exterior will be *Ahsan* (beautiful) but your *Khulq* will not be *Ahsan* (beautiful). Now ask Quran who has reached this level of *Ahsan Khulq*. Quran says we have created man in *Ahsanul Taqweem* (best of make) and on the other side also says that

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And most surely you conform (yourself) to sublime morality.

In context to our discussion Allah is saying O prophet! You are the most esteemed as regards to your *Khulq*. Your *Khulq* is great.

We have to become and whatever we are doing we are becoming. The Quran says that Man is constructing his self, his reality and not that man's reality is made by force and man has to polish it. Our task is not just to decorate and polish it but instead first we have to make it and make it reach the level of humanity.

All are actions and deeds become a part of our existence. Whatever I am speaking is not just going out in air, its waves are going out but its meanings and effects are staying inside. Like when you slap someone, the noise goes out but the pain stays inside. The maximum part of it stayed inside and only minimum went out. If someone sets fire to his house the smoke goes out to neighbor as well but the fire is in his house. If someone grows a flower inside his home, the breeze of fragrance takes it to neighbor but the flower is inside his home, the garden is inside his home. Thus remember whether a person does good deed or bad deed the effects of the deed becomes a part of his existence. If he does bad deed he is burning his existence. When he lies, assaults, backbites, slanders other, than the pain which other gets is in similitude of that smoke burning eyes. The fire is somewhere else but the eyes are paining somewhere else. In reality by doing such bad things he is burning his self it is only the smoke which is going on others. To simplify, the evil which I do on someone, the maximum evil effects come on me and little trouble is experienced by others. Similarly when you do good deed; you are planting a garden inside yourself and if someone else gets benefitted by this good deed of yours, than it is just a breeze of fragrance that is going to him, the major part of the effects of goodness benefits your existence. Like if you do charity and the money goes inside someone stomach and you

think that the money has left you and it is done; but that is not the case it is only the fragrance that has gone inside his stomach, the actual goodness has come back to you. You are constructing yourself here. It is like constructing a brick wall whereby you put layers of bricks one above other to construct the wall. The construction of man is also done in a similar manner, whereby you are putting up layers of actions, knowledge and Cognizance (Maarifat).

One part is made by Allah; and that part which Allah has made is not man, it is the frame which Allah has made in which humanity can be inserted and we have to insert humanity inside it. This is the difference between man and others.

It was essential to create man in this universe and without which the system of existence was incomplete. This is why Allah replied, what I know you do not know إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ. This is what is Angelic behavior that when you do not know something than accept it that you do not know. If you insist on something which you do not know that is Satanic. When Allah said what I know you don't know the Angels confessed that whatever you have taught us we only know that much and nothing beyond. But *Iblees* said that I know; what? I know that I am better than man. This is where he got refuted and exiled. Hence whatever you don't know say you don't know. It is there in narrations "Half Knowledge lies in what you don't know". Allama Tabatabai; a great scholar to the extent that his students are *Marajae* today would on several instances say I don't know. But a religious street side hawker never says, I don't know.

The structure of Man – Body and Soul

Allah has created man in two parts; one part is materialistic or bodily. As mentioned before in the verse of Surah, that do not become like those who have forgotten Allah and hence they have forgotten their self also.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors. (Surah Al Hashr- 19)

When someone forgets his self he starts to consider someone else as himself. If this accidentally happens with someone whereby he forgets his home and presses the bell of someone else's home and says this is my home. Will others be pleased or concerned of this behavior? They will call mental hospital that this person has become crazy. If someone sits on dining table, and makes pieces of bread and puts inside the mouth of other with the consideration that I am putting inside my mouth. If someone is in need of money and to take money out he puts his hand inside your pocket. You stop him that this is my pocket but he says no this is my pocket. Now you will say that this person has become insane and mad because he is considering the pocket of others as his own. When someone forgets his self and starts to consider others as himself this is a troublesome situation.

But when the same situation is there with everyone in a society where everyone has lost his self and considers others as himself, than there is no astonishment. In such a situation no one is astonished on others because here everyone's hand is in another's pocket. Here

astonishment will be when someone puts his hand in his own pocket. When everyone is eating *Haram* (forbidden) and one eats *Halaal* (permitted), he will be called as useless and fool. A person legitimately earning and eating is considered as a fool. In *Khutbatul Muttaqeen* (sermon of pious people) Ameerul Momineen says that one attribute of *Muttaqeen* is that people say he has become mad. Like when promotion in his job was possible with only little bribe he refused to give bribe. People say that he is mad he did not give bribe. A little lie and he could have gotten the deal. People say that he is not a person of this world, he cannot reach somewhere, he speaks and, eats *Halal*, he can never prosper and hence he is mad.

One part of man is body and there is another reality which is the other forgotten part. The tragedy of self-recognition is that we have forgotten the reality of our existence. The word which is very common on our tongues is "I" , Me but we are not aware about the affirmation and verification of this "I", We are considering something else Me and I . I will try to clarify this with a simple question. This question is the standard to know whether we know our self or not.

A person comes home and hangs his dress on hanger; and now someone else comes and questions about him. He asks the servant "Where is Sir?" The servant says Sir is hanging on the hanger. He is not on the hanger but his dress is on the hanger; but if someone starts to get this doubt that he is on the hanger, than he is mentally sick, and we should be astonished on such person. Man is not dress but a sick person considers his dress as himself. He has lost and forsaken himself. Whenever we point others to ourselves, we say I or Me, we point

towards our body. Is I the body? But we always point towards our body. We feed, bathe, serve and take care of this body. I am fulfilling the demands of body and at its service protecting it day and night because this is Me, I. Now just ponder over this, where is this “Me”? We use two words, “I” and “Mine”. The word mine is used when there are two things; one is “Me” or “I” and second is the thing under my custody. Like if you have a mobile; what will you say about your mobile? I or mine? You will say mine, so there is “I” and this mobile is under my custody, so this is mine. When there is a connection between “Me” and something under my custody, it is mine. “Mine” word is a symbol of pluralism, means something disconnected from me. Now come to our self, when I raise my hand and say this is “Me”, what will you say? This is not you, this is your hand. So when we say, we will say this hand, this leg, this head, this shoulder, neck, chest, eyes are all mine. This all implies that all these are not me, these are mine. There is something else under whose custody this hand, legs, chest, eyes, nose, everything is there. The “I” is saying that beware that these are mine, but not me. The head is mine, but not me. Now, when you have referred to every part of the body and said that these parts are not me but mine, than this entire body is also mine but not me. So all these are mine, so now ask him who is that me under whose custody all these are? Who is that I or me? Where is the owner? Who owns all this? We don’t know who is he? We know everything else, we know technology, space, geography, and we also claim that I know this and I know you and even your forefathers.

A person was threatening someone that after staring at anyone he can know the DNA also. So now let this person just answer this simple

question, who are you? First find yourself, all these are yours which you are considering as yourself. When you will find yourself then only you will be able to find the address of others. This is the reason that Imam of *Fitrat (Ali (a.s))* said; "One who knows his self knows his Lord". When you will find yourself you will find your Lord also. When you are lost yourself how will you find your Lord? Certain people have lost their God. All these people who sit and give proofs about Allah's existence have in reality lost their lord. Like small kids when they are lost in the market they say I have lost my mother, who is lost? Child or mother? A lost person is one who has lost the address; here mother is not lost but the Child is lost because child does not know the address. This child despite of being a kid is not accepting the fact that I am lost, he says my mother is lost. This is because he wants someone to find his mother, but when he says I am lost it will mean make me reach my address. When he says Allah is lost, this means find Allah. This is our grave mistake because Allah is not lost, you are lost; the day you will find yourself you will find Allah as well.

The extract of religion, heavenly books, Prophets and Imams is that all have to tell us about our reality and to inform who and what we are. This is the reason Quran says "Do not become like those who forget their lord, they lost themselves". Self-forgotten person is one who has lost his lord. There is a relationship between Selfhood and God. You find selfhood and you will find your lord in the selfhood. You should try to understand this selfhood. We should be attentive that when we introduce ourselves with our business card which states I am manager, director than this is not you.

Man is not body instead he is a reality beyond body. This reality is Soul, Self and not body. The body is a mean for the soul to come into existence, for nurturing the soul and for helping the soul reach its perfection body is a mean. When the soul reaches its perfection the time for disconnection between body and soul comes. Every school has presented different relationship between body and soul, like dress, cage, etc. we should not get lost in this.

The body is in the control of soul, and the soul is asked to make use of this, but beware this ride is wild, and it should not happen that the ride sits on you**.** Some people when they buy car to ride, then the car starts to ride them. There was a man who went to a market to sell Donkey. The price was high so no one was buying, he got tired and slept. When he woke up; a client was standing, the rope was in his neck and the donkey was counting money. The donkey has now sold him. It happens at times, that you went to sell the donkey but the donkey has sold you, because of negligence. Car was given for ride, but now they are giving rides to Car. The relationship of soul and body is such that if soul does not use the body the body will start to use the soul. This is why it is said that keep yourself busy else it will keep you busy.

A soul is used for many things. Every living thing has a soul. Like when an animal dies, we say the soul has left the body. The soul is also a bodily thing which is present, in biology this is known as Life. When a person dies this leaves the body. We say that the soul has left the body and this type of soul is present in man and animals. This terminology of soul is a biological terminology. Like heart is an organ behind the chest which pumps the body; since this heart does a central function due to

respect it is said as heart. The heart (*Qalb)* that Quran refers to is not this pump in the body. But the heart of man in which there is knowledge, feelings, revelation, love, hatred, attraction and in which Quran enters is not this heart which has blood. Just for respect this is called as heart. Similarly the soul which leaves the body at death is life but not the soul which Quran refers to or the reality of man. This soul is not that soul which is the reality of man, because this soul leaves the body when man dies. The soul which is the reality of man is neither inside the body nor outside because to be inside or outside is a sign of materialistic thing. You might be anxious about this because we have been always listening that soul is inside the body. Such kind of anxiousness and astonishment is desirable. This is because the Prophet says, O my lord! Enhance my astonishment about your existence. We should also pray to Allah that he should enhance our astonishment about our existence.

We are related to many non-bodily things. I will ask you a simple question. The information and knowledge which you have, little or more, scientific, religious, all these at present are where? Where are they stored? In the brain? Then get it operated and check if it is stored there. This information which you have is not inside your body. You ask a scientist where are they stored? So is this outside the body? No, why because this information is related to knowledge, and Knowledge is not matter and hence it cannot be present in any materialistic thing. Anything which is not matter has no location. They are inside You but You are also not body. If someone asks you where is this information, do not show them the location, say the question is wrong. If I ask you

when Nelson Mandella created Pakistan, then the question itself is wrong.

This is why I said that the *Imamia* School is very beautiful. See Usoole Kaafi, the first chapter of Tauheed. A big intellectual person by the name Jaasliq came in the presence of Imam Jafar Sadiq (a.s). He had knowledge of science, religion and philosophy and he questioned Imam (a.s). Where is Allah? There is a difference between when and Where, When means the time, and Where means the location. If some other Faqeeh would be there, he would have told, Allah is in sky, land, everywhere. But the person who was questioned about recognition of lord was one who had complete recognition of his self and lord. He had knowledge of Allah, himself, and selfhood. Imam replied; Your question is incorrect. You have asked Allah's location. One who creates location has no location. He has no place.

Angels have no place, Soul has no location. Soul has a relationship with the body. That soul which is in the body is known as soul in biology, it is biological life. But Allah has made the reality of man non materialistic which is neither outside nor inside man, but instead body is under control of this soul. Body is the need for man. From here the ground for understanding *Fitrat*, and to understand the difference between *Fitrat*, Tabiyat and Gariza is prepared.

Religion is not just the means of getting you rewards and worships are also not just the means for making rewards reach a person. The purpose of religious gatherings, books, discourses are also not for the purpose of just getting the rewards. We try to do things which are

automatically coming towards us. Like a person sits on internet full night and says I am trying to make the sun rise. This is a waste of time. The sun will come out at its time. Allah has given this duty of *Thawaab* to reach you, you are not asked to reach *Thawaab*. Allah has said I will reward you and you don't be concerned about *Thawaab*. Allah said you are not for *Jannat*, It is made for you. You don't worry about these things. You try for which you are made for. Allah says, I have made Rizq for you, you don't worry about Rizq, it will come to you. Your purpose is to go after Rizq. Religion has not come to make *Thawaab* and *Jannat* reach man. It has come to make man reach the Purpose of creation. The religious gatherings are meant to make man reach the status of humanity.

When those who lose their *Fitrat*, they degrade themselves to the level of beasts. When man degrades he becomes a beast, when a beast further degrades he becomes Shimr and Kholi. It is present in traditions that when beast came in front of perfect human beings, they bow and submit; but there are people worsts than beasts who demonstrate their beastliness in front of holy beings. The calamities which they brought were such that even in the camp of enemies they have written that they write that the atrocities were such that we were feeling that the skies would burst.

The meaning of "*Hanif*"

The extract of this entire topic is to turn your direction towards religion which is the subject of this verse or Surah Room which is the basis of this book.

فَأَقِمْ وَجْهَكَ لِلدِّينِ **حَنِيفًا** ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Then set your face upright for religion in the right state—the intrinsic human nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know (30:30)

Hanif means to orient. In Arabic literature *Hanif* is a state. When you stand up and turn towards something, this turning could be of different form. One form of turning is that you are standing with the feet firm in its place but half of the body turns towards that direction. Another form of turning is whereby the body is in its position and only the neck turns. The neck also has a joint by which it turns though it has discs that it should bent. The neck has been made flexible by Allah so that may be one day this man would remember me, would remember my greatness and then if he desires to prostate his forehead, the neck should be flexible to make him bent down.

At times a person wants to turn and he turns completely which means his feet also turns left or right. Hence there could be different forms of turning.

1. Body is straight, Neck is straight and only eyes turn
2. Body is straight but Neck turns
3. Body turns but Feet remains straight
4. Feet also turns left or right with body.

When body or neck turns, the legs are still straight. But when the legs turn, the body is on legs, so that body also has to turn, which means the neck also turns.

Every man is presented truth; irrespective of his path he will be shown glimpses of truth. At times instead of *Siraat* (straight path) we tread on *Subool* (multiple deviating paths). *Siraat* is the straight path whereas *Subool* are the paths of transgression, misguidance; the path of Satan. At times man gets on these path of *Subool* ; and then in order to get him back on the *Siraat m*an is shown truth. When man is shown truth man should turn towards it.

When this happens some don't turn at all, they don't even look at truth and just follow the line on which they are. They think that the line which they are following is the final line and don't even consider to turn or even look at anywhere else. These are the followers of some pseudo sacred personality and they just blindly follow this personality. They follow certain personalities like the tail follows the body of an animal. Some are not even prepared to look at truth forget about turning. The Prophet (s.a.ws) in Mecca would present truth to them and they would put fingers in their ears. The Doyen of Martyrs (a.s) gave sermon in Karbala and they would beat drums. This custom of beating drums came from Karbala in this manner. Whenever Imam Hussain (a.s) started to deliver sermon they would make noise by beating drums and banging shields. This is what happens at times when man is shown truth he does not even cares to look at it.

Then there are some who at times look at the truth by just turning his eyes; at times he turns his neck also to look at truth, and at certain times he turns his body also towards truth . In all these three states, his direction of movement and treading does not change, it remains the same though he looks at truth sometimes by eyes, sometimes by face and sometimes by body, but still keeps on walking in the direction in which the feet are going. This means despite of looking at truth by turning his neck he still proceeds in the wrong direction.

At times while driving the car you look from the window somewhere else but the car is going in the direction in which the wheels are. The direction does not change unless the feet also change the direction. By changing the direction of neck or by turning the eyes right or left, or by turning the body the truth cannot be seen. Unless the feet turn, man cannot turn towards the truth. But if the feet turn and change the direction than even if the body does not want to change the direction still it has to change by force. In Arabic language the Arabs term this turning of the feet as *Hanif*.

This is where you need to take pleasure from the verse. Allah says فَأَقِمْ وَجْهَكَ لِلدِّينِ **حَنِيفًا** It is not said that just turn your face towards the religion. فَأَقِمْ وَجْهَكَ means turn your face; but how to turn your face, turn it **حَنِيفًا** *Hanif*an. This means it should not happen that you continue on the path of ignorance and only turn your face towards truth. The Quran says turn your face but in the manner of *Hanif*, which means with the feet. This means change your complete direction and

start to walk on the path of Truth. Turn your face towards لِلدِّينُ الْقَيِّمُ ; a well established religion but as *Hanif*. Turn with your complete existence; your legs should turn towards *Siraat* because you have to do this journey.

The word *Hanif* has a treasure of Cognizance (*Maarifat)*. The interpreters have written a lot about this term *Hanif* but Quran has referred to this in a specific context whereby *Hanif* possesses a specialty. At times a person turns completely but in the state of sitting or sleeping, whereby his entire body with feet turns but this won't be termed as *Hanif*. This was not done *Hanif*an. If a person in the state of sleep turns his body towards truth will not be *Hanif*an. Similarly when a person is standing in one place , in stationary form and turns his entire body will not be *Hanif*an. *Hanif* is a person who is standing and then he turns his body in another direction with his feet and is ready to take a step and to walk in that direction. When a person is ready to walk or is walking he is not asked to turn his chest or face towards religion, he is asked to turn his feet in the direction of truth.

The meaning of Shia

With this preliminary discussion on *Hanif* and in context to the verse of Surah Room it is clear that Quran is inviting everyone to turn and move in one direction; one path. Whereas we have made different paths and unfortunately we consider religion also as a group or a sect. We have transformed Shiite as a sect. Shiite is not a sect but it has been turned into a sect out of our negligence and laziness. Shiite is not a sect but a title of Islam. The meaning of word Shiite which comes from

the same family of word where *Tashi* also exists. The literal meaning of word Shia is to follow without gap. Shia means to follow but without gap; if someone walks with a gap than the word is different. If there is no gap, and you are walking absolutely connected than this is *Tashi*. We are asked to do *Tashi* of *Janaza* (carrying of coffin), this means to walk or follow the coffin. Some people walk ahead of the coffin but we are asked to follow and walk behind the coffin. This also does not mean walk hundred meters away with a mobile. This is not *Tashi*. We attend funeral because of relationship. This is the rights of the dead that you should bid him farewell. Attend the farewell of others so that others can also attend your farewell. *Tashi* means to follow the coffin without gap but we should not be ahead and not even behind with a gap. At times there are sick people who cannot attend funeral and due to which they cannot come to the funeral. Everyone has to die though we should pray for life but prepare for death. We do the opposite we prepare for life.

A friend was saying that when I went to Ziarat I was wearing a Peshawari Shoe which has the tire rubber in the soul. I kept the shoe in front and was saying the prayer. There was an Iranian who questioned me, whether I am Muslim. I got annoyed that I am in mosque, doing Salaat and you are asking me whether I am Muslim. He asked me again, I said yes I am Muslim. He questioned me do you believe in Allah, I said yes of course I believe, Do you believe in Qayamat(Day of Judgement), I said yes. He said I don't believe that you are certain of Qayamat. I said why? The Iranian replied because when I look at your shoe which you have made, it looks like this won't tear even after

Qayamat. This preparation which you have done looks like we don't have to die. Look at the preparation of our lives, our homes, after looking at it, does it look like we have to die. We should prepare for death in such a way that moment death comes we should be ready. Hence we should do *Tashi* of *Janaza*. But some old persons who are weak cannot come to the funeral, but they sit at home and cry for their grandson. They have utmost sorrow and to the extent that they faint. They are fainting with grieve but due to age they can't come to attend. Even those who are abroad and cannot attend the funeral are mourning on phone. Such persons are aggrieved but you cannot say that they are also doing *Tashi* or part of *Tashi of Janaza.* There are people who love the dead but cannot do *Tashi*.

From here we know that *Tashaiyo* (Shiite) means to follow their leader without gap. If a gap comes than it is not *Tashi* and not *Tashaiyo*. So now if someone for whatever reason loves his Imam, cries and mourns for his Imam, he faints in grief of Imam that too sincerely but if he is not following his Imam, that too without gap; than the Doyen of Martyrs says he is our lover (*mohib)* but not our Shia.

A person came in the presence of Imam Hussain (a.s) and said O my Master! I am your Shia (*ANA MIN SHIATEQUM)*. The Doyen of Martyrs (a.s) got angry and said *ITTAQILLA*, Have Fear of Allah. You have made a big claim. Do you know who is our Shia? Than Imam listed the traits of a Shia and said I can't see these traits in you. But I can testify that you are an admirer and lover of ours this is because you are happy in our happiness and aggrieved on our calamities but a Shia is one whom

our loves pulls him out of his home and brings him in the field of action.

Tashaiyyo is the title of Islam. This was the title which the Prophet (s.a.w.s) gave to Islam. It was meant to inform us that Islam is not the name of just mere thinking and mentality like Philosophy, Islam is not the name of History. Islam is not the name of beliefs (*Aqeeda)* and concepts. It is the name of action. In order to show Islam is not just theory but practical religion its title has been kept as Shiite which means to follow.

Madh'ab and turning towards *Deene Hanifa (upright religion)*

Religion is not a sect and just because others made sects we also did not remain behind and converted Shiite into a sect. The Quran says " لَا تَفَرَّقُوا (do not divide). If others have turned into sects than let them be why should you also consider yourself as a sect? In Arabic *Madh'ab* comes from *dhahaba* means to walk. *Madh'ab* refers to place of walking. It is similar to *Sulook* which means to walk, whereas *Maslaq* means the place of walking. *Sair* means to walk whereas *Maseer* means the path of walking. *Dhahab*a meansu to walk and *dhahab* means the place of walking. It means the place of movement, the constitution and manifesto of movement. And *Ahle Madh'ab* is that community which is in movement. Shiite and Religion is the name of movement, it is not the name of stillness and stagnancy. If you are

sitting in one sacred place for 100 years, still you will not be considered on *Deene Hanif*a (upright religion) because you are not in movement. We have been told that before Islam Bani Hashim were on *Deene Hanif*a (upright religion). The Quran had not yet descended; the prophet is not born but his ancestors were on *Deene Hanif* (upright religion). When others were bowing in front of idols they (Bani Hashim) were bowing in front of Allah.

What is the meaning of *Deene Hanifa* (upright religion)? It means when others were stagnant they (Bani Hashim) were in movement. What is an Idol? It is made of stone and stone is still. Whenever a stone idol comes in front of man his thinking also becomes still and stagnant. When an idol comes in front of his worship the worship stops. When an idol comes in front of *Aqeeda* (belief); the belief stops. When an idol comes in front of man, man stops. *Deene Hanif* means that religion whose direction has turned towards Allah. When man was standing; for him to move he had to take a step and turn his feet and this is what Hanif is. The prophet was ordered فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا. O Prophet! You and this *Ummah* should turn towards the religion in the state of *Hanif*. And what is the religion

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

It is the *Fitrat* on which Allah has created you. This is the firm upright religion which majority does not understand. When Quran says in this verse to turn your face فَأَقِمْ وَجْهَكَ than this face is not our face of eyes and nose. Like our button; we say my button is open, it is not my button it is the button of my shirt. Your battery is low means your mobile battery is low. This face is not the face of Me or I. This is the

face of the body. If I turn my shirt towards Qibla and my body is somewhere else and recite Salaat; will this be correct? Like if you wear the shirt whereby the buttons are on the back and the back of the shirt is on front, and then you start to pray Salaat with the back facing Qibla. Someone asks you and you reply that my shirt buttons are pointing towards Qibla. He will say Allah wants you to turn towards Qibla, not your shirt.

So now if we turn this face, which has moustache, beard, nose, eyes and if this chest we turn towards Qibla and Allah, than it is like turning your dress towards Qiblah. Allah will say I did not ask you to do this, I want YOU to turn towards Me. So first we should know Who am I, what is this I and me. This I or me is *Fitrat*. The face of *Fitrat* needs to be turned towards Allah.

Fitrat and *Sunnat*

Fitrat is the style of Creation that too a specific creation which was not given to any other creation and only to man. There is another word *Sunnat* which is there in traditions and in Quran. *Sunnat* means trend and method. *Sunnat* of Allah means the method and law of Allah. The law and method of Allah does not change. The law for creation, the law for religion does not change. *Sunnat* and *Seerat* are different. *Sunnat* is the method, trend and *Seerat* is the style. The law of creation did not change when creating man, means the *Sunnat* did not change but the style of creation changed. Let me explain with an example. You need to remember that examples are just meant to prepare the

minds; when the mind is prepared now you should remove the example so that the actual meaning can go inside. Like when you drill a hole; first drill goes inside and now when the hole is drilled the drill bit has to come out.

Fitrat is the style of creation whereas *Sunnat* is the law of creation. A potter does an artistic work. It is highly artistic work across the world but in Indian subcontinent it is an abased job. A scholar everywhere is respected but in Indian subcontinent culture he becomes an employee. This is a gift of kings and emperors. We have taken religion from *Raja* and *Maharaja*. In the courts of Kings there used to be 13 types of servants and employees and one of them was *Maulana*. The *Maulana;s* whom Allah had given *Imamat* (leadership) became employees. They took fees to do *Salaat* and do other things. If they turn into *Imam* then all their activities would be responsibility and not profession. When Islamic revolution came it changed the scene. Those who were made employees by people once again became scholars and *Agha*. If revolution turns employees into masters and makes them respected then it is conscience which is telling this; religion is telling this that one who has done this favor you should return this favor on him

When a potter is making vessels, there is a law. First he needs clay and that too special type of clay to make utensils. He needs to first make dough of this and then leave it for few days. Why? So it develops a temperament to turn into vessels. There is a process for turning clay into utensils. Now he takes blocks of clay and makes a design. After

setting up the design he takes a wheel on which he keeps the clay. Now he turns the wheel and while turning uses his artistic fingers to give it a shape. He should have talented fingers not ordinary fingers by virtue of which he gives a shape to clay. This is the principle of making vessels. He is making a pot, a utensil, a bowl for someone. Now someone comes and gives an order to give special type of vessels. Someone asks him to create a decorative piece which he can keep in his drawing room to appease his guests. Now for this, I have to come to you because I have money but you have talent. A talented person is not one who has money but one who has the talent to turn clay into artistic piece. The principle of creation is same that he needs the same clay, set it, put on the wheel, and use his fingers. Everything he is doing to create a decorative piece would be the same as was for creating a pot with the only difference that style with which he will make this decorative piece will be different. If he does not change his style than this will also become a pot, bowl or something else which will not be worth keeping in drawing room.

Allah made this universe, and under a certain principle he kept on making everything in this universe after which came the turn of decorating this universe, the time for a masterpiece for this creation. Now he wanted to make something which would make the universe shine, which would be the pride of this universe. In order to make this masterpiece the law of creation was same, but the style was different. He gave a new style to creation. It gave a specific creation but what type of creation? Let us understand this specialty of man in more details to understand this gem of *Fitrat.*

Meaning of Matter in Philosophy

As said before that one part of universe is materialistic. There are two types of materialism. One is physics whereby bodily things are known as materialistic whereas there is another type of materialism in philosophy. In philosophy matter means that all perfection required in that thing might not be present but all the ability for perfection are present inside it. As an example: A seed for wheat generates the wheat crop. This is a universal principle that a plant comes out of seed. A seed only has the ability to produce a specific plant. If you plant a wheat seed it will not produce barley; an offspring of a horse will not be a donkey. This is a principle because Allah created all these things as made to perfection. An Angel is made as an Angel and even after hundred, thousand or millions of years will remain as Angel. Izrael will not become Jibrael and Jibrael will not become Mikaael. Certain creations were not created as made to perfection but instead they were given the ability and ground to achieve perfection was provided. The creations whom Allah gave the ability of their journey towards perfection starts with this ability of perfection. There is no perfection inside them but this perfection will come inside them. Allah did not keep the plant of wheat inside the seed but kept the ability of wheat plant inside the seed and man was asked to keep this seed inside the earth so that the plant can come out. You do some and we will do some but even what we do the rewards will be given to you only.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

Have you considered what you sow?

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

Is it you that cause it to grow, or are We the causers of growth?
لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ
If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:
Surah Waqia (63,64,65)

The Quran is questioning man to look at what he has planted. حْرُثُ (*hars*) means to open the land, soften it, place the seed and cover the earth. After doing this your job is over, you go and sleep. Now from here the function of someone else starts. The growth starts now; the seed needs to be opened, and now the roots should go down and stems should come out and now we have to give some food for its growth. Now when it grows to such an extent grains come on it and then the grains need to be covered. Now see what you have done and what we have done. You only placed the seed below the earth but who got it out of the earth. You sowed one seed we turned it into hundred. Allah gave this example for *Infaq*, to spend in the way of Allah. There are two types of grain; one is that one which the farmer keeps aside to sow it, whereas other seeds are grounded to flour. Allah says now look at your accounts and Allah's account. You think that those grains which you took to the flour mill and made bread and other foodstuff from it, you think that this came to use. And the other which you have stored aside to sow, you thought that this was meant for earth. The one which went into your stomach you think it was useful whereas one that goes inside the earth again you think that it is wasted whereas Allah says it is the opposite. Why? The one which you sow inside the earth I will make hundred out of it. I will get seven grains out of each grain and from each grain again seven more and if I

wish I will double it. How? The seed which you sow I create from it seven stems and from each stem grains, so from one seed I create seven hundred grains and if I wish I make it even fourteen hundred. I will look at your sincerity and if you are pure and sincere than not even fourteen hundred; I will make it in abundance; your good deeds that you cannot even count اللَّهُ وَاسِعٌ عَلِيمٌ

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing. (Surah Baqarah-261)

Allah gave this example for whom; for those who do Infaq. So look at Allah's account; it is countless. Those who count and give Allah also counts and returns whereas those who give without counting Allah also gives countless.

Infaq is like water. There are two cases of water. Like in a Dam when water falls on a Dam, there is a turbine, when water passes through the spill way, it falls on the turbine produces electricity which enlightens massive populations. It is only that water which passes through the spill way produces electricity. The water that stays back becomes stagnant. Like in a pond, the water stays there in stillness and becomes stagnant. You will see that water in a stream does not rise up; it becomes stagnant and develops germs, frogs, leeches and insects

inside it which causes diseases. But the water in motion has fish inside it which gives you tasty and healthy meat. Today doctor says that when you fall sick by eating junk food you should eat fish, because fish are healthy, why? They are brought up in pure running water. Fish are not produced in canals. Money is like water, if it comes from one side and leaves the other, than it is like spill way where it passes and falls on the turbine and produces electricity. This electricity will enlighten the entire world do not think that it is wasted. The money which is getting stored in bank account is turning into stagnant water and what will this produce? We say this accumulated wealth is for our children but the children who live on this accumulated wealth turn into transgression, germs, frogs, insects and through this wealth they start destruction of the society. Allah gives *Barakat* in *Infaq*. The similitude of *Infaq* is like the seed which has the ability to turn into a plant. In Philosophy this ability is known as matter.

World of Seen and Unseen inside man

Allah has created certain things in perfection and certain things are made to achieve perfection. Allah has created this universe as two sided. One side of universe Allah made as matter and other side was made as non-materialistic. The entire materialistic side of universe is known as "*Alam-al-Mulq*"; whereas the other side is known as *"Alam-al- Malqoot"* is non-materialistic also known as the world of unseen. As mentioned in Surah Baqra that pious ones (*Muttaqqeen*) are those who believe in *Ghaib* (unseen).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Those who believe in the unseen

The meaning of *Ghaib* (unseen) is the world of non-matter or metaphysical world. The world of seen is *Alam-e-Shahadat;* the world which you can witness with your senses. The world of seen is before the wall and beyond the wall also; outside the body and inside the stomach is also the world of seen. Anything that you can see, listen, smell, taste and touch are all the world of seen. The world of unseen is that one which man affirms by *Aql* (intelligence) and through the *Qalb* (heart) man witnesses this world of unseen (*Malqoot*).

Allah says to believe in the world of unseen and to have faith on the world of unseen you need to witness it. Someone asked Ameerul Momineen (a.s) whether he has seen Allah. He replied; May Allah curse you. You think of me like yourself. You think that Ali believes and worships that Allah about whom I have only heard? No! I have seen Allah. But believe me I have not seen Allah with these eyes but the eyes of insight. Aba Abdillah (a.s) says that; O Allah when did you disappear, when were you hidden so that I needed to find you. You are visible, I am lost. Hence you need to enter that world of unseen and witness that world so you can believe.

The world of seen is the world of matter. Allah made this entire world (seen and unseen) with His existential source and just presented us to us a glimpse as the world of matter. But still both these world of seen and world of unseen were not declared by Allah as the masterpieces of

creation. Then Allah made man as one single existence within which the world of seen and unseen both are present. *Alam al Mulq* and *Alam al Malqoot*, seen and unseen both are present inside man. This is the reason when Allah made the world of seen; the materialistic universe he did not say فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ when he made the world of *Malqoot* (unseen) he also did not commend himself with فَتَبَارَكَ اللَّهُ . But when the turn of man came; when he created man he said فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ . What was this uniqueness in creation of man?

The uniqueness in creation of Man

In Surah Mominoon first the signs of Mominoon (believers) are identified by Allah.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ
Successful indeed are the believers,
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ
Who are humble in their prayers,
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ
And who keep aloof from what is vain,
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ
And who are givers of poor-rate,
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ
And who guard their private parts,
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
Except before their mates or those whom their right hands possess, for they surely are not blameable,

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ
But whoever seeks to go beyond that, these are they that exceed the limits;
وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ
And those who are keepers of their trusts and their covenant,
وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ
And those who keep a guard on their prayers;

أُولَٰئِكَ هُمُ الْوَارِثُونَ
These are they who are the heirs,
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ
Who shall inherit the Paradise; they shall abide therein.

They are the ones whom we will make our vicegerents and not just inheritors of land but also of *Firdaus* Now see how Allah created this vicegerent.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ
And certainly We created man of an extract of clay,

We created man from the extract of clay. *Sulala* means juice and we cannot remove the juice of clay but Allah did that. When you drink any fruit juice don't drink immediately first ponder over it. The sweet juice came from a sweet fruit which was hanging on a branch. And that branch was bitter in taste. This branch was on a Stem, the stem in roots and the roots in earth. So is the sand, earth so tasty? So all this which has come in this orange fruit; where did this sweetness come

from? It came from the earth and it was Allah that extracted the earth and kept its juice inside this fruit. These trees and plants are the Juicer machines of Allah which are extracting the earth of Allah. When you eat a watermelon don't eat immediately just look at it once. This big water container has so much of water inside this water bag; who has kept it and that too in a dessert on a very light weed. The land on which it came was dry. How was water protected inside the melon? These are the books of Allah which you should read. You eat Pomegranate but just look at how the pearls are connected to each other, look at the velvet which is between these layers of pearls. These are the customs, nature of Allah and the artwork of Allah. All this what you eat and which you overeat; you should at least look at this artwork of Allah and then be grateful to Allah.

Allah says we created man with the extract of Clay. Allah is informing us about the main stations of creation just like you only remember the main stations in the train journey. Similarly Allah made man traverse through thousands of stations but only main stations are mentioned in this story of creation of man in Quran.

From the extract of Clay, we created a sperm how? This is not mentioned in Quran. Allah created food for man from clay, this food turned into blood and from blood it turned into sperm. Then we placed this sperm into

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ

We transferred this sperm into a resting place. Now in this resting place we kept another system. The mother also does not know what is

happening inside. Allah says I did not leave this to the mother; I myself made the child inside. If Allah would have left it to the mother she would be only concerned about the big eyes, straight nose and white skin of the child or she would say I want a boy. She does not ask a righteous child; a human in traits and virtues. She does not realize that if Allah wants she can make your daughter *Kauthar* (goodness in abundance).

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا

Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

Then we brought the child from *Mateen* into *Alqa*, then from *Alqa* to *Muzgha*; then *Muzgha* into bones, then on the bones, we placed flesh, then on flesh we put skin. Now when the entire materialistic creation was accomplished than what did we do?

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

then We caused it to grow into another creation,

We gave it one more creation which was the final creation. This was the stage where the two seas met. This was the stage where the materialistic creation and the non-materialistic creation were merged together. This was the last creation after which Allah said

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Commendations and greetings to the creator of best; who made these two worlds as one in a single creation. This is why man is called as a comprehensive creation.

Imam Ali (a.s) says; O Man! Do you consider yourself as a small particle? Allah has kept a great universe inside you but you lack your own recognition.

Why Allah says I blew my soul in man?

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him. (Surah Hijr-29)

The universe which you see outside is present inside you. You see stars and moon that is also present inside you and you see *Alam-al-Malaqoot* outside which is also present inside you. This is the stage of soul (*Rooh*) which Allah breathed inside man. Soul of Allah does not mean it is the soul of Allah. Why Allah associated this soul to his essence? The scholars say that this extension is called as *Izaafa e Tashriqia* which means a honor. When Allah wants to honor something or someone Allah associates that thing with this essence. Allah told Ibrahim to clean my house (*Baitullah*). Allah does not stay inside the Kaaba but Allah says my house so that the Kaaba gets honored and dignified. For someone Allah said, he is my *Abdi* that is my servant because others are servants of my bounties (*Nemat)* but he is exclusively mine. Many things Allah associated with his essence and

said it is mine. This is because when the status of certain things is exemplary than associating such a thing with someone else does not deliver its rights hence Allah associates such a thing with his self. There was nothing else in this entire universe with it the soul of man can be associated to deliver its right of status.

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

Allah says to Angels that when I breathe my spirit inside him you should fall in obeisance. Here رُوحِي is said which implies this creation has so much dignity, greatness and abilities that I associated this to my essence and Allah asked the angels to bow in front of him. The point which they did not know before they witnessed it, and then they went into prostration.

Difference between *Fitrat* and *Tabiyat*

The soul of man is the source of *Fitrat* of Man. It was mentioned earlier about the three constituents of human beings; *Fitrat*, *Tabiyat* and *Gariza*. Now is the time to understand the difference between *Fitrat* and *Tabiyat*. *Fitrat* is a special style of creation for man only, which was not used for anything else. Allah made man as comprehension of Body and Soul. The demands of soul are known as *Fitrat* whereas the demand of body is *Tabiyat*. But since they meet the needs of each other they are kept together. Body also has many abilities for the assistance of soul. That soul which is in body is life which was mentioned before which was only given a honored soul status. Man is in the struggle between Body and Soul and this struggle

is identified with various terms in the Quran as *Taqwa* (Piety), *Fujoor* (transgression), *Aflaha* (prosperity), *Dassaha* (suppression)

We kept both body and soul and their demands; *Fitrat* and *Tabiyat* inside man and now both will struggle and then let us see in the battle of *Fitrat* and *Tabiyat* who succeeds. If man uses his *Tabiyat* to arouse his *Fitrat* he is successful but if the *Fitrat* gets buried below *Tabiyat* then he is annihilated. When *Tabiyat* dominates man falls below the status of humanity. He goes so low that he goes below the level of beasts أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

The encounter of Karbala was between *Fitrat* and *Tabiyat*, one side were those dominated by *Tabiyat* and other side were those who dominated their *Tabiyat* by *Fitrat*. This fight is present in every nation, where Truth and falsehood fight. Every nation has a Hussain and Yazid. Sometimes a Yazid comes in the form of Pharaoh, Namrood and Shaddaad. And sometimes the soul of Hussain comes in the form of Ibrahim, Moosa and Isa. Whenever *Fitrat* gets subjugated, the development of Yazidiat starts inside him. Those who were reciting the *Kalema of Rasool* come out to slay the grandson of Prophet in most brutal manner and bring atrocities even on the sacred women and children of the family of Prophet.

The basic principle in understanding the right religion

Allah says in Surah Bani Israel وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ that we have granted *Karamat* (noble elderliness) to man over all other creations. Man's duty is now to preserve this Karamat. There are two types of *Karamat*;

one is that Karamat which every man gets by creation on birth and second Karamat is that which man has to build and grow upon the first one. The Scholars say Karamat and Sharafat (honor) is of two types; one is that of *Fitrat* and second is one which the man himself acquires to protect this nobility and honor of his *Fitrat*. The addressee of religion is man and the source of his dignity, honor and privilege is his *Fitrat* which is as special creation given to man and now man has to protect this specialty because at times this gets lost.

This is the subject that needs deep pondering and understanding; and we should understand and study things with the etiquette which Ali (a.s) the master and gate of Knowledge has taught us. He says that when the Prophet would convey one religious issue to me it would open one thousand doors for me and from each of these doors another thousand doors would open and from each of these doors I would open thousand further doors of understanding myself. This is the excellence of the teacher (*Muallim)* whose one concept taught by him opens up one million cases of understanding. The Prophet says that the knowledge which has been imparted by Allah to me is not in bit and pieces; he says Allah has granted me knowledge in comprehensive form. The way Allah has granted me knowledge that within one wisdom, there are millions of wisdoms. And when the Prophet teaches someone he does the same way; that one meaning when he expresses to Ameerul Momineen (a.s) he would understand and interpret one million. Hence the follower of Ali (a.s) should be similar whereby one religious principle is expressed if not one million but at least it solves ten problems of our life. This can only happen with

a broad and open mind but a narrow mind is one that does not understand anything.

The Prophet who was appointed for the Muslim Ummah was given the miracle of Book. It is astonishing that the Ummah whose Prophet's miracle is a Book is distant from the Book and are contentonly with listening. The book is the miracle of Prophet and it is very sacred. Every person in a home should have a personal library. We should be associated with books because we are not the destination places for revelations (*Wahy*) hence books are the source of intellectuals. There was a special way of acquiring knowledge for Infallibles and Allah made special arrangements to provide knowledge to them. He made them the manifestation of his knowledge.

An intellectual principle is that everything which is meant for man to understand he should be made to understand. Though the source of religion is from Allah but Religion is for man. Religion will not be understood till the time man is not understood. If someone tries to understand religion without understanding man than he would not be able to understand الدِّينُ الْقَيِّمُ (the rightly established religion) instead he will carve and construct his own religion or will destroy the religion of Allah. Thus the major portion of Quran is on Self recognition whereby man is taught about himself which is the subject of this book.

Imamat (Leadership) – The demand of *Fitrat*

If you gather all the verses in the Holy Quran related to Practical laws of Islam they all account to five hundred including the repetitive ones.

There are various verses on Salaat and on *Zakat* there are maximum verses; there are several verses related to Hajj, Fasting, *Halal, Haram* and if you count their total comes to five hundred whereas the total verses of Quran are more than six thousand. This means five hundred verses are those which have produced *Tauzeehul Masael* (the journal of practical laws issued by *Marajae Taqleed*). The thousands of verdicts (Fatwa) in this one book from your *Marja-e-Taqleed* are *Hujjat* for you and you should refer to it for religious practices. Since this book is *Hujjat* you should practice on it and even if the verdict is not correct than also Allah will forgive you because you have acted upon *Hujjat*. But if you have not referred to your *Marjae* (means the practical laws) and acted on your own then if your act was wrong Allah will not forgive. Some say that we do not do *Taqleed* of Non-Infallible personalities we only do Taqleed of Infallible; but when it comes to Infallible they say we do not follow those who are like human(*Bashar)(*the objection that they raised on Prophet that he is an ordinary human being like us). They have kept an excuse for everyone.

The Infallibles have themselves said that we have appointed them and it is true that at times the Infallible as a requirement for fulfillment of needs make non-infallible as *Hujjat*. It is the same way as Ameerul Momineen made Malike Ashtar *Hujjat* for the Egyptians. Malike Ashtar was not an Infallible so if the Egyptians would have objected and said that we will not follow anyone except an Infallible, then What would Ali (a.s) say? He will say that it is me who has given him this authority, and I have been given the authority of successorship by the Holy Prophet, and the Prophet also did not came on his own, he was made the Messenger by Allah (s). Thus he said, anyone who denies Malik has

denied Ali, and one who denied Ali has denied the Prophet and one who has denied the Prophet has denied Allah. Thus it makes no difference whether in that era when Ali makes Malik as Hujjat for Egyptians or in this era a Just Faqeeh is made the Hujjat on people. The Infallibles say that those who deny our Just Faqeeh has denied US and one who has denied us has denied Allah. Our religion has standard and criteria. In Shiite everything has a standard. There is a standard for deeds, belief, character, world, Qayamat and we will be weighed on these standards. Imamat has been made as per standard.

The literal meaning of Imamat is standard. Imamat is an Arabic word. As said before words do journey; they are born in a language and when they enter into science or religion they start to represent divine meanings. Let me express an example to make you understand the meaning of Imamat. You would have seen the mason who makes a wall for the house. As the mason is building the wall he needs to ensure that that wall is straight and this should be ensured from the first brick itself. If the first brick is not set correct then the entire wall that erects up will not be straight and it will fall down very soon. The tool which this mason uses to ensure the wall is straight is known as level, guage or a course line (specifically one with string), and there are various types of such tools available, like with mercury or even digital these days. But in ancient times this tool was made of a string, which was used to verify this. If a mason does not use this course line and is arrogant to claim that I don't need any tool because whenever I build walls they are always straight he would be nullified. Sometimes the walls are made tilted but then cement plasters are put to make it look straight. Such walls cannot be trusted and you cannot build multiple

floors on a deviated wall. This course line which is used to verify the straightness of wall is termed as "*Imam*" by Arabs in the Arabic language. This Arabic word was used for this purpose.

Allah (s.w.t) created man and as said earlier that man was not made to perfection instead he was asked to become man (that is to develop and nurture human traits). Now we will realize why we need Imam, it is not for the purpose of wordly desires of today thatwe need Imam. It was like Bani Israel who needed Moosa for provisioning of delicious foods. Moosa would come to them with revelations (*Wahy*) and they would say Moosa please stop these preaching we are getting bored. Then what should Moosa do? They would say; O Moosa! We are tired of eating this one type of food every day, close this book and take this shopping basket; we don't have onions, garlic and vegetables. We are tired of eating meat now, we need vegetables. These are the demands which they had put up to a Prophet of Allah. Moosa told them that you are big fools who have left higher things and going after lower ones. Allah has not sent Prophets and Imams for fulfillment of desires of man. Allah has kept instincts and desires (*Gariza*), *Tabiyat* and *Fitrat* in man, but Allah did not sendthe Imams for the desires and *Tabiyat* of man, but they were sent for the nurturing and development of *Fitrat* of man. Imams were not made for the purpose for which Bani Israel used the Imam. They would always complain about issues related to desires; sometimes they said we don't have water than when water was given, they argued that we are twelve tribes and we need twelve different springs of water.

Ameerul Momineen (a.s) also said to his army and followers in Kufa, that I want to take you towards Allah and you desire to take me towards the world. I want to achieve something else through you whereas you want to make me the means of achieving something else. Allah has sent the Imams on the demand for *Fitrat*.

Fitrat said to Allah that O Allah when you made my creation in this way (whereby I have to make myself) than please send me guidance also. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ does not mean mere lip service. This is the demand of *Fitrat*. O my Lord, when you have not sent me in made up complete form and you want me to become human then please give me the assets for becoming also. Allah sent the assets for becoming also which was the divine book but now *Fitrat* further demanded that you have sent me the asset for construction of my *Fitrat* but now I need the guides also. صِرَاطَ الَّذِينَ أَنْعَمْتَ which means send me the models for creating the *Fitrat* also so that it should not happen that the face of *Fitrat* of everyone turns out to be different. So now send me those Ideal *Fitrat*s whom we can look to make ourselves so that all the models are same. Since now we have come to make ourselves, our *Fitrat*, our existence, we have to make it the same way the Mason constructs the wall. The Quran says

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ

The one who laid the foundation of his existence on Piety and Pleasure of Allah his existence would be different. أَسَّسَ means to lay foundation. Thus one who laid the foundation on Piety would be

prosperous whereas one who laid the foundation on transgression and corruption will be destroyed.

أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ

or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; (Surah Tauba: 109)

Since Allah did not create man to perfection and man has to create himself so now man has to start this construction work. The way the mason constructs the wall; when he lays one layer of brick, he verifies it using this tool whether the wall is coming up straight or not. Hence in order to ensure the straightness of a wall made of bricks, sand or stone we need a course line or any tool then it order to ensure the straightness of the wall of existence of man we need a much bigger and advanced tool. Thus Allah after handing over the task of creating himself to man and then giving him the material to construct Allah also appointed an Imam for them.

Imam is required by *Fitrat* because when you are constructing the building of yourself than you need an Imam as well. An Imam is the standard to measure whether you are going straight or not. Keep the Imam and look at your construction; if it resembles a replica of Imam than be grateful. If the mason while the constructing the wall, sits on it and just verbally says; “tool, tool, tool” the wall cannot be assured whether it is straight or not, he has to practically measure it. Hence unless man practically measures and verifies his *Fitrat* using an Imam he cannot be considered as a follower of Imam. Who are *Imamia* (followers of Imam)? *Imamia* is the name of community whose

existence is straight because the Imam which Allah made is with them. Imamat has been kept for man and all those things included in Imamat cannot be understood unless man is understood first. First man needs to be recognized than only the rights of Imamat would get recognized. If someone tries to understand Imamat without understanding man then he won't be able to understand. First let him understand what man is then he will realize the needs for man and then he will appreciate why Allah has sent Imams.

Thus in the Holy Quran practical laws (*Ahkam)* are discussed in five hundred out of six thousand verses the *Ahkam* are discussed so what has been expressed in the other verses. Whatever has been expressed in these six thousand verses are those things which after studying makes man realize the need for these remaining five hundred verses dealing with practical laws of Islam. These six thousand verses gave cognizance (*Maarifat)* to man; it expounds, explains, interprets and teaches man to man. These verses inform man that Allah has made you dignified and granted you *Karamat*.

The way the Quran has been organized is very beautiful. It is an established belief by the Shia school of thought that the way the Quranic verses and chapters are arranged today is absolutely non-distorted and it is exactly the same way the Holy Prophet (s.a.w.s) has compiled it. One elderly Shia Scholar did an intellectual mistake on which he repented later. He published a book on distortions in Quran but then he realized his mistake and during his lifetime he rectified it and published an answer to that previous book and mentioned that this earlier book was written out of mistake. The answer which he wrote in another book did not become popular whereas the first book on distortion became popular and this is the book which is used by others today as a reference to slander Shiite; that Shias believe in distortion in Quran. The Quran which is present in our hands today is the same which came to Holy Prophet and is in

the same sequence in which the Holy Prophet (s.a.w.s) compiled. The Quran descended in one sequence and was compiled in another sequence. The first verse which descended is in the last chapter whereas the last verse which descended is in the fifth chapter. This compilation was done by the Holy Prophet (s.a.w.s). When a verse would descend the Prophet will tell the companions in which Chapter (surah) they should place it. The Chapters (Surah) were also made by Prophet.

On one side the Quran is expressing the *Sharaf* and *Karamat* of man and then just see what is coming in the adjacent verse.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created (Surah Isra – 70)

After this verse 71 starts,

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

We will raise everyone on that day with their Imam. Who will be the Imam? Imam will be that standard which man resembles. Those who are deviated will be raised with their deviated Imams and those who are upright will be raised with their upright Imams irrespective of what slogans you had on their lips. The cowards will be raised with coward Imams, the self-respected would be raised with their self-respected Imams. The honored ones will be raised with their honored Imams. The way the Ummah's were, their Imams would be like them also.

There are Imams of *Hidayat* (guidance) and as well as Imams of *Naar* (Fire) who will take their followers to hell. We will raise everyone with their Imam.

Hence first we need to understand man, the major portion of Quran lies in explaining the "man" to man. Then only man will understand Quran, Religion and the School of Imamat. Everything that has happened in the world is in the same way.

The Man of West

If you look at Europe they also first understood man and whatever they deduced about man they made their ideology, society and culture based on their understanding of man. The culture of west is termed as human culture and civilization but first look at what is the man of West. The man of West does not possess any *Fitrat*, he only has *Tabiyat*. Certain Western thinkers even deny *Tabiyat* in Man; they say that *Fitrat* and *Tabiyat* both are myths and only thing present inside the man are his instincts (*Gariza*). And not all instincts but they say there is only one instinct which is the basis of humanity of man and that is sexual desires. This interpretation is not from ordinary people in the West but from famous Western thinkers. It is the same west which we consider as our paradise and which is our ultimate desire. Some people are successful in reaching this paradise and then they write back to their friends that whatever paradise these Maulana's speak about rivers, houries etc. are all here in the West. This Paradise of West is based on Human recognition and the Man of West has no

Fitrat and even no *Tabiyat*; his basis is instincts and that too sexual instinct.

A western thinker Darwin presented man as the developed species of animals. He says that an animal of single cell came into existence and then kept on developing to turn to monkey and from there he turned into animal. This is the man of West which is the developed face of animal hence what is the need for *Fitrat*? This is the not the man which Quran is presenting. Since there is similarity in looks between man and monkey they say that the tail of monkey fell down and it became man. But what Quran is saying is the opposite; Quran is not telling monkey or apes turned into man, it says man abased himself so low that it got transformed into monkey.

First they found the man this way; one thinker expressed the history of man as an animal developed into man with his tail falling, neck straightening, and body becoming straight and with some physical transformation monkey turned into man. Then another thinker came and expressed how man's self was created. Sigmund Freud is a famous Western psychologist thinker and the students of psychology would have come across his name. He is the intellectual of Western culture. He said that man is the name of sexual desires and all his deeds are on the basis of sex. All his relationships with others are only based on sexual interests. This was a tyrannical, non- human and oppressive vision given by Freud about man. He even said that the relationship of children and infants with their parents is also on the basis of sex. He says that an infant gets attracted towards his mother for breast feeding is also out of sexual instincts. He further states in my childhood

I would love my mother and envy my father, this was because of opposite sex attraction which man has. (http://en.wikipedia.org/wiki/Sigmund_Freud#Psychosexual_development)

First they recognized man in this manner, now they had to make a system for man which was also on the same line. Whatever systems like education, culture, economic and all social systems they devised was on this basis of their recognition of man. These were and are not human systems. Today we are so desperate for this Western Culture. Iqbal went to this culture and came back and warned his nation to beware about this Western culture. We say that they have developed a lot.

One elderly intellectual expresses their development in his words, and says that all of their developments are based on two functions which are divided into two industries. Half of the industries are developing products to arouse desires and other half are producing goods to fulfill these aroused desires.

Now let us look at the man of Quran, look at the picture of man of Quran. The man of Quran has been created from *Fitrat*; he has *Tabiyat* and also instincts and desires inside him but the secret of his being privileged and prominent amongst all other creations is his *Fitrat*. The man of Quran is great, elderly, prominent, dignified, honored, and is the representative of Allah on earth. Thus the system of life will be in accordance with the presentation of man. Hence to change the system first man has to be changed.

Tabiyat

We mentioned three fundamental things about man to you which most of the times are adulterated. Man has *Fitrat*, along with *Fitrat* there is *Tabiyat* and *Gariza*. Allah crated the physical nature of man and then gave him the non-physical creation as soul. The demands of soul are known as *Fitrat* whereas the demands of body are known as *Tabiyat*. This is the special creation which is not present in other creations. This is فِطْرَتَ اللَّهِ (the innate disposition made by Allah). *Fitrat* is the special creation which is specific to man and the specialty is whereby soul and body together created an existence. The body is also part of the man but the reality of man is his soul. This is the reason body remains here but man proceeds forward. Man does not die; his body dies and is buried respectively. It is like the dress. Since the body belongs to man it also gets the honor to be buried respectfully. It is not that the body of man dies at death only, even during his life time man dies several times and again brought back to life. This is the law of body that cells break, die and new cells come up. In few years man's body changes but a time comes when body is relieved sometimes accidentally or when the time is over. As per Haafiz; soul was leaving and I said don't go; the soul replied what I can do this house is getting ruined and destroyed. The soul is saying that I have taken work which I had to take from body and now I have to go. Death is time when soul departs from body and gets into the world of grave, whereas the body goes inside the grave which is a pit in ground. Grave in arabic is known as *Lahd*. *Qabr* is the state of world not the pit. The world of grave is different and pit of earth is different. There is no questioning or

accountability done with the body in this pit. It is just like the dress which is hanging inside the cupboard where there are no *Munki Nakir*. The dress cannot be questioned as to how many times you became dirty, how many times you were washed and ironed. If you ask the body why you are black than what is my fault in this. All the question and answers will be in the world of grave which will be with the soul. Soul is not created to die; it gets transferred. Death is the name of this transfer. The soul which was connected to this physical world is now disconnected from here and transferred into the other world. The soul will be questioned and the body remains in this world. Till the time the soul remains in this world it needs the body because of its nature of creation, so that the soul can achieve the purpose of creation. Till the time soul is with this body the body will also have its demand.

The demands for the body are named as *Tabiyat* whereas the demands of soul are named as *Fitrat*. Man has three dimensions inside himself. One dimension is of growth, second dimension is of movement whereby he eats, drinks and reproduces and third dimension is that of *Fitrat*. The physical dimension is known as *Tabiyat*. Why is it called *Tabiyat*?

The literal meaning of word "*Tabiyat*"

The Quran is in Arabic and to understand the Quran we need to take help from Arabic language. The Quran has used this word of *Tabiyat* very often. In the beginning of Surah Baqarah the word *Tabb* is used. Allah says to Prophet that; O Prophet! do not get exhausted with some people. The Prophet (s.a.w.s) was highly desirous for guidance of

misguided ones; he would keep on trying to guide them to the extent that he would get highly exhausted. This is where Quran says:

سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ
خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

Allah has set a seal upon their hearts. *Khatama* means to lock the heart and now no words will enter inside their hearts, irrespective of whether you teach them or not. They will not bring faith; their hearts are locked.

The same meaning which has been expressed with the word *Khatama* over here has been explained with the word *Tab* in other places. Allah has made their heart *Tab*. Arabs say that after writing a letter they stamp it and close the letter. This final stamp or sealing of letter is known as *Tab*. *Tab* means a seal has been placed. A seal is a symbol of completion. In the ancient times the seal would be in finger rings.

These days sustenance, fortune, fate is kept in rings but at that time seal was in rings. The rings have also developed and gradually Rizq and fortune has also come into rings. Some people say that from the time I have worn this ring my situation has improved. Some say from the time I put on this stone I have started to remain unhealthy. Your unhealthiness is not due to the ring, it is due to cholesterol; it is due to what you have put inside your stomach and not the ring which you have put in your finger. In fact the stone is complaining that on whose hands have I gotten onto? He is asking Rizq from me; If Allah would have given me these qualities than Allah would have given me sense as well but Allah has given sense (Sha'oor) to him and he is asking things from me, what kind of senseless person is he? At times other creations get astonished at man, even animals gets astonished at man.

Maulana Room writes that one day a man was riding a donkey and after walking for some time the donkey remembered Allah. The donkey stopped and started to do Munajaat with Allah; that O Allah! I am satisfied with my creation that you have made me donkey, I have no complaints against you that you made me donkey. But O Allah! This one who is sitting on my back what is the difference between him and me? I am fine that I am a donkey but what is the difference between him and me so that he is sitting on me. If man gets abased than even animals are astonished on him as to who is he?

The stone gets astonished as to what kind of senseless man is he?. Prophet Ibrahim saw those idol worshippers who were carving the idols themselves. They would first gather stones and wood, than they would get workers who would carve idols of it which would take months and years to complete. After completion of these idols they would sit in front of these idols folding their hand and seek his desires. The Idols were mocking at their foolishness that they have made us by their own hands and seeking their desires from us. Is it possible that you make something by your own hand and then seek desires from it? Like you prepare bread by your own hand; then keep it in front of you, prostrate in front of bread asking it to give you sustenance. The bread will question that you have created me yourself and asking me to give you Rizq? Prophet Ibrahim also questioned them that what foolishness are you doing; the things which you have created by your own hands are dependent on you; hence if you desire to seek something than ask it from one who created you and not from those things which you have created.

The world has developed a lot and people say which is true as well that Japan is the Imam (Leader) in technology. It is true Japan has given the world various technological innovations. But what do they do? After getting exhausted while sitting on the computer and developing Nano technology the Japanese visits the temple and do prostration in front of stone. It would have been better if he would have prostrated in front of the computer; at least it was a complex thing. When human being gets abased he goes to the extreme of lowliness. The calf of Saamri was made by Saamri in front of them using their means and with their help. After he made the calf he told them this is God and you should worship it. This was the lowliness of man that they all made the calf with their own hands and means and then started to worship it.

The Arabs when they would write a letter would seal it by putting a stamp on it and this stamp was generally carved on their stone ring. There are various philosophies of wearing ring. In religion it is *Mustahab* to wear ring; the reason why it is recommended could be various like it is a sign of *Momin*. During the time of Bani Umayyah and Bani Abbas it was very difficult to recognize believers hence this ring was an identity. Even today the believers recognize each other with rings. It was the same in that era. Or another reason it is a decoration for man just like jewellery is decoration for woman. In order to protect man from gold this would have been made *Mustahab* since gold is prohibited for man. Anything made of gold like ring, locket, band or watch are all *haram* (prohibited) for man. There are certain things which are good but had gone under the name of someone else, like gold has been associated with women. Our teacher would say that these chips are very tasty but unfortunately it has gone under the name of children. Thus philosophy of wearing ring is either for decoration or for identification but no way there is *Rizq* in these stones. They have no connection with any star, Allah has not made stars for man; there are angels for Rizq. Allah has not given the reigns of man in the hands of stars instead he has given it in the hands of Imams.

In the ancient times seals were made in rings and under the letter they would seal. The Seal in Arabic is known as *Khatm*; since by placing the *Khatm* at the end of the letter it was an indication of completion of letter; the ring was also termed as *Khatam*. *Khatam* means the ring with seal. *Tab* means when you write the content of letter as an indication of completion of content you sign today but in those days a seal was placed. The placement of seal indicated that the content has ended here and there is nothing written beyond this. This is known as *Tab* which means declaration of completion.

"Tabiyat" of all creation

All the living beings which Allah created and amongst which there is the body of man. Allah kept all the essentials in the body of living beings and same for man also all the physical needs were kept inside man and then the announcement for completion was done. After announcement the name of this creation become *Tab-e-Bashar* which implies this is physically a perfect human being, his physical creation has been completed and there will not be any enhancement beyond this. Hence whatever was kept inside man's physical existence which completed him, this physical existence and reality of man is known as *Tabiyat*. This is called *Tabiyat* because all the requirements were fulfilled and completed.

This *Tabiyat* is common in every creation which means every creation is physically created in complete form. But the attributes and specialities are different. Like the attribute of smoke is that it goes upwards. The attribute of smoke is that whenever it is created it goes upwards, but if you throw a pebble it will fall downwards. Similarly if you throw water on ground it will travel towards slope. From where does water knows that it has to go down; how does smoke know that it has to go upwards? The answer is that in the *Tabiyat* of Water which means when it was getting created this attribute was kept in water, that whenever it falls, it has go towards slope. Everything has a different attribute and thus a different temperament. Allah has kept in every *Tabiyat* as to what it has to do. Thus the Quran also says that we have created everything and placed them in their orbits. Sun was created and placed in its orbit, Moon was placed in its orbit and now they have to remain in their orbit. They only have *Tabiyat* and *Tabiyat* has no dependency on knowledge or being taught. Like water is not

taught as to which direction it has to go. Smoke is not taught which direction it has to go. The sand is not made to understand what it has do; rain is not taught how to fall. Anything which is materialistic only need not be told where it has to go, because these attributes were placed inside it at the time of their creation and after placing these traits inside it the creation was completed and its *Khatm* was done and due to this *Khatm* its *Tab* came into existence. Now, Allah has created it with complete *Tabiyat*.

Every physical thing has a *Tabiyat* present inside it. Tree is physical it has a *Tabiyat*, Animals have body hence they also have *Tabiyat*, Water has body hence it is *Tabiyat*. All the physical things have a body which implies their specialties are placed inside them and their creation is completed. Similarly man also has a *Tabiyat*. And we ask also how is your *Tabiyat* which means how are the needs and specialities of your body.

Tabiyat is common between Man and Animals

Fitrat is different and *Tabiyat* is different. There is a clash and encounter between *Fitrat* and *Tabiyat*. The things that are placed in the body of man is *Tabiyat* and this *Tabiyat* wants to dominate and subjugate *Fitrat*, and use it for its own purpose. On the other hand *Fitrat* wants to subjugate *Tabiyat*. In this internal battle whoever wins in this internal battle his outward behavior will reflect the same. One whose *Fitrat* succeeds his external behavior will also be as per his *Fitrat*, but one whose *Fitrat* gets defeated and suppressed than this external behavior will be in accordance with this *Tabiyat*.

Tabiyat is similar between man and animals; there is not much difference between the *Tabiyat* of Man and Animals. This is the reason in Medical Science for doctors to get acquainted with the physical system of man they are made to do experiments on animals. Someone should ask them that you have to treat man but what is the reason that you are experimenting on animals. They start with frog, than rat, than cat and the final experiment made on the dead body of man. Those things which they have studied in animals before and now they are looking inside man there is not much difference. This is because the *Tabiyat* of both are same, hence they are doing the right thing else they would start to cut man from the first day. Even the medicines which they make first they test is on rats, monkeys and other animals. First they give a Hepatitis vaccination to animal, then give a Hepatitis virus shot to the animal to see if the vaccination worked or not. If it works than they conclude that it will work on man as well.

They even write that this scientist has found a cure for a cancer and experimented this medicine on a cancer mice and its cancer got cured. Whenever a medicine becomes successful in animal it works on man also successfully. Why is it like this? This is because this section of man and animal is common. This is the physical side of man whose creation, demands and sickness are also same as animal. This part of creation does not gives prestige and privilege to man. The thing which gives privilege to man is his *Fitrat*. Religion has come to give growth to man's *Fitrat* and this is the reason that Allah did not experiment religion on animals. Allah sent the religion exclusively to man through his representatives.

The Clash of *Fitrat* and *Tabiyat* and its consequence

In this clash of *Tabiyat* and *Fitrat* if *Fitrat* gets defeated (it does not die) and gets subjugated than animalistic traits dominate. Then he lives, drinks, eats, speaks, sits, stands and does everything like animals. Like animals are born together as brothers and sisters but after sometime they forget this relationship but *Fitrat* till the time of death does not forgets his brother and sister. The parents of animals forget their children when they grow but *Fitrat* does not forget. *Fitrat* remembers parents till old age and even after their death.

Fitrat remembers all the lessons but the condition is that it should not get defeated and the dust of *Tabiyat* does not overcome it. *Fitrat* remembers everything as to who is Allah, who is prophet and who are his progeny. But when *Fitrat* gets buried under *Tabiyat* it turns man into a beast. And a beast has no regards for mother, sister , religion, Prophet and even the progeny of Prophet. This is why it is said that the encounter in Kabala was a battle between *Tabiyat* and *Fitrat*. On one side were people made on the *Fitrat* of Allah who had the sense for everything whereas on the other hand were the animals. If man's *Tabiyat* turns wild it turns wilder than animals. The tyranny and oppression which was done is beyond expression. Since we have become hard hearted we have to listen to the calamities a lot to cry else the name of Hussain is enough for crying.

Man – The Unknown

Man who is the nucleus of all creation has done such vicious acts that the beasts have felt ashamed whereas on the other hand he has done such great acts that even the Angels have become passionate. Man needs to be discovered than only man will be able to understand religion.

Allah (s.w.t) in his sacred words where he has given the manifesto for guidance of man which is the Quran has a big portion on understanding man, recognizing and developing man. The first chapter of teaching Quran is to recognize man so that he can understand and find the way to his lord. But this man is complex in creation. Every part of his creation is complex and it deserves specific recognition.

One very useful book for human recognition is written by a French Scholar Alexis Carrel by the name “Man, the Unknown”. He is a Doctor, Physician and he is only connected with the body of man. In his analysis of human body he comes to a conclusion that the reality of man is still unknown to man. The analysis and study of man’s body did not start today but it has been under study since the time of creation. Man has researched a lot on the human body and every day it is increasing. Man’s organs, his creation, his structure, the system of body is revealing something new everyday. This scholar has spent his life in studying human body. He has the reference of all previous scholar’s books, after practically studying the man in laboratory he wrote the book “Man, the unknown” which means that man till date is not know to man himself. This can be testified only when Man can ponder himself a little about his creation.

Man is not discovered yet for man, not even on the physical side of it. Take any organ of man and you will see a world of astonishment inside it. If you take the eye of man and just look at that way Allah has created this; it is an astonishing world. If we do not understand anything else about man and just understand the function of this one organ of man which is eye; Allah is the witness that you will never raise your head out of prostration. The same eye with which we commit sins, we do disobedience, which we use it without any care and whose rights we do not deliver. This is the *Tabiyat* of man which is common between Man and other creation. The gem which gave privilege to man was his soul and *Fitrat* is the specialty and faculty of soul. *Fitrat* is a special style of creation. The specialty and faculty of soul is named as *Fitrat* whereas specialties and faculties of body are named as *Tabiyat*. Our purpose of life is to fulfill the demands of *Fitrat* whereas we have not even understood the *Tabiyat* of man. We need to nurture our *Fitrat* but first we need to recognize it.

Gariza **(natural instincts)**

There is a third thing also which Allah has kept inside man apart from *Tabiyat* and *Fitrat*. This is *Gariza*. Though this is closely associated with *Tabiyat* but it is separate. Its existence and functions are separate. *Gariza* is only for those living things which are in movement (animals and human beings). *Tabiyat* is for everything which has a physical existence. Water, Fire, Stones, Rocks, air, oxygen, hydrogen and everything that has a materialistic existence has *Tabiyat*. All the traits and specialities for this creation was placed inside, completed and locked; this is *Tabiyat* which as mentioned before literally means to

close and placing a seal. Allah made the existence of everything, placed it qualities inside it, closed it and then when he applied the seal on it; it was given the name of *Tabiyat*. Whatever was required by water it was placed inside it and it became its *Tabiyat*. Whatever was required by air was completely given to it and not even a single molecule was left for it to acquire. Its *Tabiyat* was complete. If you do an independent terminological meaning of *Tabiyat* than it could be referred to as complete physical existence of all bodily things. Every body's specialty is different from other. The way two persons are not similar , similarly in the universe no two things are not exactly similar. Because if they are same, than they cannot be two. For multiplicity you need difference, there has to be some difference than only multiplicity is possible. Every creation's *Tabiyat* is made such.

Certain creations are such that apart from body they also possess life, they grow like the plants and there are some who reproduce also and reproduce the same species as they are. These are termed as Animals or beasts. In these Animals Allah has kept a third thing also which we will express with an example.

We are all familiar with Computer. In a Computer there are two major parts; one is Hardware and second is Software. Hardware are the physical components which are connected together to construct this machine. Software is the programs which are used to run this machine. In Software there are also two types of programs; one are those programs and software which you can install on the hardware like the Operating System and other applications. Like you can install Windows Vista or Mac or Linux in the computer. Then you can add some

applications subjective to your use. There is another program which is present by default in the computer moment you buy it from the shop. This is known as BIOS (***b****asic* ***i****nput/****o****utput)* ***s****ystem*, this built-in software determines what a computer can do without accessing programs from a disk. On Personal Computers, the BIOS contains all the code required to control the keyboard, display screen, disk drives, serial communications, and a number of miscellaneous functions.The BIOS is present in the ROM of the CPU. This is something which you cannot replace or change. This is installed by the manufacturer at the time of hardware development itself. It is the same thing which mobiles also have, that it comes with an Operating System which you cannot change. Like there are Windows Mobile, Symbian Mobile, Android Mobile, Apple iOS. These OS platforms cannot be changed and on these OS you install your other programs known as Apps in Mobile technology. If this OS is not present in the Mobile it will not even turn on. In a talented form the processor OS is placed inside the ROM of the Mobile. This BIOS in computer and OS in a Mobile Phone runs every hardware in these devices.

Whatever man has created has not been done without a model. Though we say that two things have been done in science; one is discovery and second is invention. Though in reality man has not invented anything because it is not the work of man to invent anything. The role of man is to only discover; man cannot invent anything and he only has the ability to discover. Man has discovered everything like laws, principles, formulae, reality and this is a great achievement by man that he has discovered to the extent of small particles and realities and secrets inside them. The role of intelligence

is to discover the secrets in small particles across the universe. Man has not created anything without a model. In this example which I gave for Computer and Mobile, this has also been an inspiration which man has taken from animals.

The instincts in animals are present with birth and it is required for survival of animals. The animals need awareness of things for its survival, but this awareness is not acquired but kept by birth in them. If you analyze the world of animals, there is astonishing knowledge and it is an amazing world. If you just ponder over this aspect of how Allah has kept awareness at the time of birth in animals. How when they are born they find their way towards their place of nurturing.When an animal is born it is the first day of the new born, just ponder over it. Like when you eat fruits and vegetable don't just eat immediately first read it also; just look at the power of Allah in it. Allah has kept two things in fruits; one the things for stomach and other things for *Aql* as well. When something comes in front of an animal it will immediately eat it, but for a man he should ponder and eat. Like from where havesuch things come into the mind of man to develop a chip which he can place inside the computer to make everything active?

This BIOS and program man has taken from animals. When an animal is born just see how the new born behaves. If you have seen the goat, cow and sheep giving birth. When the animal is born all his limbs are strangled and the first task it has to do is to straighten its limb. When it straighten its limbs, than the mother of the goat also knows that the child has taken birth. At this time the mother of goat is in extreme pain because the delivery pain is very severe both in women and in animals

as well. When the goat delivers its child it is in extreme severe pain which is not yet settled down, so rather than paying attention towards its stomach or starts to graze she turns towards the new born and starts to lick their body. Why is she licking? Not because their bodies are sweet and tasty. This goat knows that I have to do this because the child's limbs were strangled for few months in her womb and now the limbs should get the energy to free itself so that the new born can stand on their own feet. The new born also tries to straighten its limbs and the other help is given by their mother in this task. This licking is the massage which the goat gives to her child so that blood circulation enhances and the limbs get straightened. The goat knows that this is my task which I have to do and immediately starts to give massage to the child. In less than thirty minutes the child starts to stand and after falling few times the child stands on its feet. Then the first thing which the child does is to look for food. While he was in the womb he was not doing this because there he was getting the food automatically through a connected pipe. But now he knows that old system of free food is over and now he has to himself struggle and find food. In order to search for food he gets up and searches for food. There are many things present; grass is there, other animals are there but he does not go there, he only goes to his mother. He looks at the entire body of the mother and he knows in which part of the body the arrangement of food is for me and in few minutes of efforts he finds his food.

The question is that this child of a beast which is just born was not taught by anyone, he has not seen any model before, he was not given any tuition class and immediately when he is born, he knows that he has to stretch his limbs and then he knows he has to look for food and

he also knows the address of the food also. He is born today, he has not seen anything and he has not done any Taqleed.

Take another example of turtles; the longest living animals who live for hundreds of years. It lives in sea and for the purpose of reproduction the female turtle comes to the shore by travelling thousand miles. They go a distance from the sea on shore and dig holes where they lay their eggs. She knows which part of the shore is sandy and finds the sandy shore as if there is a compass fitted inside it. With utmost efforts she digs holes in the sand and then lays hundreds of eggs in these holes. After laying eggs she makes arrangement for its protection. She puts sand on top of it and you might be aware that for an egg to be hatched it needs a specific temperature. Within a short time she has to lay eggs and put that much sand on the eggs which maintains a specific temperature. After doing all this she returns back to the sea. Than after several months the eggs hatch and the baby turtles come out. There are hundreds and thousands born in a day and they come out from almost one feet sand. These baby turtles come out and they need to go somewhere. On one side is the earth and other side is the sea. But they all thousands in numbers go towards the sea only. There is not a single instance where a single turtle has gone in the other direction. When returning to the sea the first day new born turtle who is without mother knows his enemies as well. He knows which marines inside the sea are dangerous to him and has to stay away. They know to what depth they have to go gradually and he knows what he has to do. It is an amazing world as to from where all this awareness has come inside this animal. And this is going on since millions of years. The turtles are the creation who were present at the time of

Dinosaurs. Those massive sized beasts who were present at some time and whose remains are being discovered today and whose huge bodies got melted and today the fuel which we are extracting is the fat from these beasts buried under earth. So who has told their mothers first to do such long journeys and come to the shore and then who has shown the baby turtles the way to the sea. The turtle is living the same life and follows the same pattern since millions of years and it will remain the same even for further millions of years.

Similarly the world of honey bee is also astonishing. The way she constructs the honeycomb is a masterpiece of engineering and there is no difference in the way she made it thousand years of before and now. If you look at the world of ants; they live in groups make houses in groups. Those who have analyzed the world of animals, they say that their lives carry similar traits as that of human beings.

It is worth mentioning here that all the animals which Allah has created are physical representation of human traits. If various human traits are each given a physical picture of form it becomes some animal. Every animal is a physical statue of some human trait. We cannot draw the picture of traits like if you want to draw the picture of envy than even the best of the artist cannot draw the picture. This is because envy is not picture. A painter can only make pictures of physical things but Allah has made the picture and even created a physical example for that. Like if you want to ask someone to draw the picture of robbing and not of robber. But Allah made the painting and a moving form of thief as well. Similarly miserliness and niggardliness cannot be painted. A miser person is the one who refrains from spending and there are

degrees; some do not spend in the way of Allah whereas some miser do not even spend for their own self. If you make the physical form of miserliness than that is an Ant. An Ant gathers food throughout its life but does not eats, just hoards. If the ant eats all what it collects it will grow bigger than an elephant. The Ant gathers food for nine months and then for three months it spends in protecting what it has gathered. See the hidden sense it has; it gathers the wheat seed and knows that the wheat seed when placed under earth it will spilt in a particular season. This seed which is stored in the home of ant which is also under earth will split and grow and it will destroy its home also. This labor ant gathers the seed and hands it to the store keeper ant. This store keeper ant splits the wheat seed into two because the split seed cannot grow. Now who has told this ant that the seed grows inside earth and who has informed them on how to protect it? You would have seen another amazing view of ants when they cut the pieces of leaves of tree. Now we don't have time to ponder over ants since we do not even have time to even ponder over ourselves. We have to ponder over these things, which are books of lesson.

If you want to give robbery as physical form than its physical form is a mouse. A person came to Imam Sadiq (a.s) and asked him interpret his dream where he has seen a mouse on his bed. Imam (a.s) replied that your wife is a thief. The pictures which we see in our dreams are the pictures of something else, whose realities are different and the picture seen is different.

This is because when Allah was creating his *Tabiyat* Allah has kept a ROM Chip inside him and inside this chip Allah has fed all his needs and

then sealed his creation, completed his *Tabiyat* and sent him to this world. Now when he comes into this world, the chip becomes active and gives him messages about what you have to do now and what next. All these qualities which Allah has kept in his *Tabiyat* are the name of *Gariza*. *Gariza* means specific awareness and guidance which is kept by birth in the existence. A special state that has been kept in a living animal is *Gariza*. This is specific to a living animal. In a stone, tree, mountain they have *Tabiyat* but not *Gariza*. This is because tree, stone don't have to do any movement, they don't need to change their position they need to only grow. But for animals there is a specific existence which is given to them by virtue of which he has to move. He has to perform certain acts, he has been given legs. His existence needs guidance and this has been kept inside him.

Why this is this called *Gariza*? *Gariza* comes from root word *Garz*. First we need to understand the meaning of *Garz* which means to plant something. Like planting a seed is known as *Harz*. But for some plants you do not sow seed but you plant a small sapling. Arabs call this as *Garz* which means to plant something. Anything that gets planted inside the ground has a specialty that after getting planted inside it spreads its roots inside. The roots are spread because the plant knows that more than people planting there are people who will come to uproot it. The plant knows that i have to strengthen myself in the ground so that it cannot be uprooted. When something gets planted inside and spreads it roots inside to the extent that it cannot be pulled out easily this is known as *Gariza*. *Gariza* means something grounded in such a way that it cannot be pulled out and if it is pulled out the earth comes out with it. *Gariza* means that specialty which was

planted so deep inside the existence of man and animals to an extent that it does not come out; like a Mountain. *Gariza* means those specialities, those orientations, inclinations which are kept inside man and animals by birth and that too planted so deep that even if you try to remove it won't come out. And if you try to remove it than humanity or animality will also come out with it. These feelings and orientations are separately kept by Allah. Allah first created the physical body of man, than completed his *Tabiyat* and after completing it fed it with *Gariza* separately which are the needs of man; but not the human needs instead the animalistic needs of man. Allah completed the body of man, this was the human stage of creation after that was the time to complete the animalistic side of man for which Allah placed *Gariza* in him. *Gariza* means natural instincts placed present in both man and animals by birth. The human psychology experts say that there are around fourteen natural instincts inside man.

Now when the animal side of man was also completed, the time came for breathing the soul inside. Now I have to make him man. At this time Allah placed *Fitrat* inside him. So what is man? He is a union of *Fitrat*, *Tabiyat* and *Gariza*. *Tabiyat* and *Gariza* were completed by Allah but *Fitrat* needs *Tabiyat* and *Gariza* for nurturing itself. *Fitrat* enhances itself and grows.

One who is not having *Fitrat* and possesses only *Tabiyat* and *Gariza* is an animal. The one who is not having *Gariza* as well are non-living beings. Man has several *Gariza* (natural instincts) inside him. Hunger, thirst are all planted inside man and this chip has been placed inside man. Gradually these *Gariza* (instincts) become active. Sexual desire is

also an instinct. O Man! You are *Fitrat*, *Tabiyat* and *Gariza* and we have given you the control and authority, your humanity is not because of your *Tabiyat* and *Gariza*, your humanity is on the basis of your *Fitrat*. I have sent you on this earth to become, become what? Not to nurture your *Tabiyat*, not to feed *Gariza* inside yourself, these programs are all fed by me; for you I have kept a complete empty field which you have to make yourself. I have made the frame and you have to put everything inside it yourself. And that is your *Fitrat*. And whatever you put inside it you will become that.

This is the encounter which many loose. When man cannot identify who he is, he loses the path of humanity. He either nurtures his *Tabiyat*, or takes care of his *Gariza* only and when he gets some time he becomes attentive towards his *Fitrat*. Some people are only up to the extent of *Tabiyat* which means only growth. They just want to spread and, grow like a tree. As per the interpretation of Ayatullah Jawwadi Amouli such persons are like tree that have grown and spread. And some are such who have instincts (*Gariza)* and only *Gariza* inside. The way animals move on instincts there are some people also who only move on their instincts. This the reason that animals are signs for human beings as they only possess instincts and not intelligence. A life which an animal was living one million years before and today its life is exactly the same; it has not developed at all. But if you look at the life of human beings, its life hundred years before and now has changed significantly. Man has been given *Aql* (intelligence) which is one of the faculties of *Fitrat* but at times this *Aql* comes under the dominance of *Gariza* (instincts). The *Fitrat* gets dominated by

Gariza. The role of man is to nurture his *Fitrat* by making us of *Tabiyat* and *Fitrat.*

In Karbala, perfect *Fitrat*, perfect *Tabiyat* and perfect *Gariza* all come. On one side there were people whose movement were limited to *Tabiyat* and *Gariza*, whereas on the other side was the man who has captured and seized *Tabiyat* and *Gariza*, and has reached the status of *Fitrat*. These are two armies. It is something very simple. Why did Kufi's did not come? We try to find social and political reasons. Why people are not present in *Majalis* (religious gatherings) today. We are trying to find reasons related to security and safety (in Pakistan). Certain fields which are left empty are not because of social and political reasons, but these are because of human reasons. *Fitrat* cannot remain out of that field in which it has to be present and similarly *Gariza* will also not remain out of the field in which it has to be present. Both will come in their respective fields. Why did Kufi not come to Karbala? He had the wish and desire, but to come to Karbala only *Tabiyat* and *Gariza* were not enough, it needed *Fitrat* also. And the Kufi was unsuccessful in this field. One who makes his *Fitrat* victorious comes to this field.

A question which is generally asked is why Allah (s) kept these three things (*Tabiyat, Fitrat, Gariza)* inside man? Why only *Fitrat* was not kept which would have not put us in all these difficult challenges? The answer is that if only *Fitrat* would be present than we would not be humans we would be Angels. And Allah created human beings even though Angels were present because Angels were not able to fulfill those needs which would be fulfilled by human beings. The second

point is that the birth place of *Fitrat* is *Tabiyat; Fitrat* has to be born along with *Tabiyat*. *Tabiyat* is the field and *Fitrat* is the fruit. *Gariza* is the means and *Fitrat* is that power which utilizes the means. *Fitrat* has to grow and nurture and for this growth it needs *Tabiyat* and *Gariza*. Amongst these instincts there is hunger and thirst; now since *Fitrat* needs *Tabiyat* for growth and the sense which *Tabiyat* has lies in *Gariza*.

Philosophy of Pleasure

Allah (s.w.t) has kept the means of survival of man inside his self with a strange wisdom. If we ponder over human being than he himself is an astonishing creation. Man has been made responsible for the survival of his self and of human race. Allah has made a strange arrangement for man to deliver these responsibilities. For survival of his self the arrangement of food is made by Allah. Man should eat food because it is a requirement of the body. Allah has kept pleasure inside food because it is not necessary that everyone would possess proper self-recognition whereby he understands the philosophy of food. If eating food would have been made obligatory like *Salaat* and no pleasure would have been there in food; than only *Maulana* would be eating food and rest of us would not even come near food. Allah (s) kept pleasure in food which is the basic necessity for survival of man and to derive pleasure from food Allah (s) kept *Gariza* inside man. The existential need for physical survival of man is food whereas the demand of *Gariza* is pleasure. Man eats food for pleasure and pleasure is the individualistic system of survival kept inside man. It is possible and is happening that man's *Fitrat* gets subjugated and he is not

matured but still with element of pleasure present inside *Gariza* he would still continue to eat just for the sake of getting pleasure. A mature person does not eat for pleasure he eats as a necessity of survival but an immature person eats for the sake of pleasure.

Another necessity of man is survival of human race which is done through reproduction. If pleasure was not kept in reproduction through sexual relationship then no one would marry. If this was just an obligation to marry and no pleasure was kept inside this than only few Maulana would have married. Now even if pleasure present in this act some still do not get married but just derive pleasure from somewhere else. The pleasure of marriage is the guarantee for the survival of human race. The Philosophy of sex is not pleasure but instead it is an assurance of reproduction of human race. Allah (s) along with these pleasures has also given *Aql* (intelligence) which is the faculty of soul and also guidance to keep these pleasures within limits so that both the purposes are preserved; the existential humanity is also preserved and reproduction of human race also happens. Today we are only left with pleasure and have forgotten the philosophy; we derive pleasure from various sources but the arrangement which was done for preservation of human race is not fulfilled by us. A person reaches 35 years of age but marriage is not done; the girl becomes old and not married just because the guy does not have a proper job, education is not complete, there is no proper house to live and all such materialistic reasons.

The same boy when he feels hungry for food why does the mother not say that you have not done Masters, do your MBA first, than I will give

you food. When he asks for water do not give him and just say first take degree , get a good job and house than I will give you water. It is good and you should take degree, acquire education that is your need but do not make food dependent on degrees. If you do not take food than your survival is in danger and without food you will not be capable to acquire degrees as well. When the time for food comes do not present arguments of education to food; you just eat pure and *halal* food and this is what you do as well; but why then for marriage you are given such arguments. The moment the boy or girl gets adolescencent the parents should realize the need for their marriage. If you give arguments that no first let him study, get educated, take house, car etc. than he will become disobedient to you and Allah (s) both. If you do not give him food he will steal it from somewhere else. He will definitely eat because it is the demand of his *Tabiyat* and *Gariza* is instigating him to eat. Those who claim that my son is 35 yrs of age but does not even take the name of marriage are correct, because he is eating Pizza somewhere else. They should not think that their son is very pure and not demanding for this *halal* food instead he is eating Pizza from somewhere else. The one who is not taking the name of marriage is because of your negligence but he is fulfilling his pleasure from somewhere else. It could be that he is deriving pleasure by eyes, in thoughts or through movies, magazines, internet and there are various such means available today for deriving pleasure. As I said early the western culture has half of the industries to arouse lust and other half to fulfill those desires. This corruption which is spread all over and hundreds of TV channels that have reached our bedroom and drawing room will remain untouched by your child and he will not

utilise this food? A small infant who is asking for milk; if not given he cries, yells making life miserable.

One person was telling that our child of two years is so chaste that moment some indecent scene comes on TV our two years child turns his face away. We asked him that your child drink milk but does not like chocolate. But when his age of chocolate comes than let him turn face. He is turning his face from TV for your sake, but let that age come. May Allah (s) protect all your children but if we remain negligent than this will not happen. The tradition from Holy Prophet (s) which says

"Every child is born as Muslim; their parents turn them into Jew or Christian"

The word Jew and Christian are just quoted as example. It is the parents who make the child everything; they make them loafers, indecent, disobedient and everything. The tradition which says "Paradise lies under the feet of mother" does not mean you should just kiss the feet of mother. It is correct that it refers to obedience of parents which is obligatory even in this digital era irrespective of even if mother is simple or ignorant and child is educated. You should respect her because she is the manifestation of Allah's lordship. But this tradition has another meaning as well; which is a proverb. Like if someone has a need for which he is in pursuit of and other person has that with him, he says that is in my fist. In Arabic similar proverb is used, when something is completely under someone's control; he says it is under my feet. This means mother can make whatever she desires.

This is why Allah has given such elevated status to mother because her responsibilities are also great. Give education to children but not for the sake of getting a job, but for the sake of sanctity of education. It is the duty of parents to provide food for their children and it should not happen that the child goes somewhere else for food. Today some parents say that my child does not eat anything; they do not know what garbage he is eating outside. Some mothers are such that with pride she says that my son does not even take the name of marriage. How will he take the name of marriage when his stomach is full? They keep their daughters unmarried waiting for some prince to come. You should marry your children on religious standards. It is painful that religious families marry their children to non-religious families, and than disputes happen. This is because the mindsets of the boy and girl are different, their thinking is different so this results into disputes and eventually divorces. The parents of theirs like each other but they do not look at the character of the spouse for their child. Allah (s.w.t) says that the provision is kept in marriage provided they are done on religious standards. The keys of provisioning are kept in such things and we get astonished to hear this because we first want to acquire everything from the world and then get married. A person came to Imam Sadiq (a.s) and said; I am starving and I have nothing to eat. Imam (a.s) replied to him that you should get married. He became surprised and upset that when I have nothing to eat myself, and you are making mockery of me to get someone else. Imams do not do mockery at times of guidance. Imam (a.s) was showing him the place of treasure of *Rizq* but not with anyone you see. Assess properly on proper standards and then get married.

Thus Allah (s) has kept pleasure in these *Gariza.* Pleasure is kept inside food for physical survival and pleasure in sex and marriage for your racial survival. But when *Gariza* dominates the *Fitrat* than purpose is forgotten and only thing that remains as Pleasure. Look at the purpose and philosophy of food which Imam Ali (a.s) says in Dua-e-Kumail

قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي

O Allah! Strengthen my limbs for your service

He says I want to gain strength so that I can provide services to your religion and so that I can worship you. The Philosophy of marriage as stated by Prophet Ibrahim that O Allah! Give me a blessed and pure progeny and grant Imamat (leadership) in that progeny so that they can serve your religion.

Difference between *Hidayat-e-Takwini* and *Gariza*

A question that comes up is about the difference between pursued guidance or guidance by creation (*Hidayat-e-Takwini*) and *Gariza*. They are both not same for human beings. For animals *Gariza* is *Hidayat-e-Takwini*. One of the argument that Prophet Moosa presented in his encounter with Pharaoh was he replied Pharaoh when asked about his Lord in Surah Taha.

رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

My Lord is the one who gave creation to everything and also guided them.

If we look at the animals and only consider the animalistic side of man than *Gariza* is *Takwini* guidance. Like the ant, bee, turtles all have *Takwini* guidance. Similarly in man his orientations of hunger, thirst are all *Takwini* guidance and within *Fitrat* also there are certain orientations like awareness etc. are *Takwini* guidance. The difference between *Takwini* guidance in man and animals is that within animals this guidance is limited to their *Tabiyat* and *Gariza* whereas in man the *Fitrat* also has some element of *Takwini* guidance. Within man there is difference between *Gariza* and guidance. *Gariza* are instincts and not *Takwini* guidance.

Fitrat when it gets subjugated under the rubbles of Tabiyat and Gariza than it cannot listen to guidance. It is like when there is an earthquake and people get buried under rubbles; the more the people are buried down, the less they listen to the sounds from outside. This is the same thing that happens with the *Fitrat* whereby *Fitrat* gets subjugated to this extent that a time comes when Allah (s) says that we have placed a seal on your hearts which means now you cannot hear any voice of guidance; this implies you have buried your *Fitrat* to this extent. Like we have made a pledge with Allah (s) that by taking his trust do this journey on our own. On the day of judgment when Allah (s) will ask us do you remember your pledge? We will not remember this, because the pledge was taken by the *Fitrat* which got buried. This is the reason Allah (s.w.t) said to the Prophet that do not fatigue yourself in guiding some people because they are ones who have put so much rubbles of Tabiyat and Gariza on their *Fitrat* that they will not listen to any guidance. Hence there is no need to guide them. This is the lower side of *Fitrat* so what is the higher side of *Fitrat*.

The deviation happens due to both Tabiyat and Gariza. The same Gariza which is the means of nurturing the *Fitrat* when it crosses the limits and gets out of control it subjugates the *Fitrat*. We have to remember that Tabiyat is the field in which Gariza is planted. Like desires and anger are both Gariza and if they remain under control of *Fitrat* they nurture it but if they get over *Fitrat* than they destroy man.

People ask this question about the limits of perfection of *Fitrat*. There are no limits of perfection of *Fitrat* where we can say that *Fitrat* has reached its ultimate destination and there is no need to go forward. This is the reason human being is greater than Angels because when the Angel reaches a stage he says I cannot go beyond this; if I go even an inch forward I will burn myself. The end of Angel is the beginning of human. There is no limit for human being.

When man becomes contented soul النَّفْسُ الْمُطْمَئِنَّةُ then the call of Allah comes ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَة مَرْضِيَّةً now you return; your lord is pleased with you. We think Allah is like a child who gets pleased with a chocolate. You give rotten bread, old clothes in the way of Allah does not please Allah. Allah gets pleased by looking at the gem which Allah has given you. If you have taken care of this gem of *Fitrat* than Allah is pleased with you, but if you have ignored it than Allah is not pleased with you. Allah questions you Where is فِطْرَتَ اللَّهِ? the *Fitrat* of Allah. You have come with this spread out *Tabiyat* to me. Allah gets pleased when *Fitrat* is victorious. But when *Fitrat* gets defeated man can become worst than a beast. Shimr was worst then a beast. The Quran says, أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ. They are worst then animals. What kind of lowliness? An Animal would never drink the water and then block

the way of other animals. It will drink and then give way to others. But when man becomes abased he stops water on those who are means for Allah's mercy to give water (reference to the event of Ashura).

Fitrat of man and woman

Fitrat, *Tabiyat* and *Gariza* are three things kept inside human beings by Allah. One is specific to human beings; other is common between man and animals and one is common between man, animals and all other creations. There are three dimensions of man's creation. He has body like other creations and since this body has its need; it needs *Gariza* and above these two dimensions for man to be privileged over all other creations it needed one more gem which is *Fitrat*.

Soul is the reality of human being and all its demands,specialities, and orientations is termed as *Fitrat*. But the soul will only reach its perfection when *Tabiyat* and *Gariza* remain at its service and become useful to soul. *Tabiyat* is like a field and *Gariza* is the means in the hand of *Fitrat* which it has to use to achieve its purpose of creation. *Tabiyat* and *Gariza* are made and inserted inside man; it does not need to be made up. Man has to accept whatever body he has been given and *Gariza* also does not need to be created or acquired by man; it is all present by birth in human beings, both in man and woman.

Fitrat is the reality of human being whose reality is soul because the demand of soul is *Fitrat*. The laws of *Tabiyat* do not apply to the soul; the *Gariza* has its own laws and *Fitrat* has its own laws. Men and women are separated on the basis of *Tabiyat* and not on the basis of *Fitrat*. That part of man which is known as *Tabiyat* is made as man and

a woman. The soul of human being is not male or female; the soul of human is human only. *Fitrat* is only one and under that *Fitrat* man was created and the same *Fitrat* was given to woman. This is the reason it was said before that *Imamia* School is very beautiful. If someone studies this school than all other schools of the world submit in front of it. Today people are beating drums about position of woman, rights of a woman and feminism. They are the ones who only consider woman as a tool for satisfaction of lust. This is because their man is only *Tabiyat*; they consider Tabiyat as the reality of man and woman. In front of them, feminism is more important than humanity and more important than humanity is humanism.

Till the time the reality of human is not expounded we cannot talk about human rights. First we should be aware about whom are we talking about? Woman rights can only be discussed when we first know what is woman? If we ask religion what is man and woman and ask Quran. Quran says that the reality of man and woman is *Fitrat* and there is no difference between the *Fitrat* of two. But along with the *Fitrat* the associated *Tabiyat* and *Gariza* have difference. Man and woman have different body forms but that is not their humanity. Their humanity is not dependent on the physique it is on the *Fitrat* and that is the same in both. But when the turn comes to some responsibilities and duties there are differences seen, there are differences seen in practical laws of Fiqh and this has been made as the basis of argument that Islam differentiates woman.

Responsibilities and duties are assigned by looking at the complete picture of human being. The responsibilities and duties are imposed on

soul but soul cannot do anything in this world without the body. Till the time the soul is present in this world everything soul needs will be done through body. Pain, happiness, pleasures, distress reach the soul through the body only. The soul takes and gives everything through body. Soul has to speak and listen but it needs the tongue and ears of body. Allah has made the soul like this only in creation. Till the time the soul is with the body the difference is there between man and woman, and this was also required for the continuity of race. It was necessary to create two temperaments in human beings, one as male and other as female, so that this human race can continue. Humanity was not divided but for progressing humanity two forms were made in human beings. Both have same religion, reality, *Tauheed*, Imam but when it comes to responsibilities some were specifically imposed on man and some on woman. But you cannot assess the reality of someone by the responsibilities. Like if a woman cannot become the ruler of Imam of an Islamic state (Hakim); she cannot be the Prophet or Messenger and it is seen all men were Imams, Prophet and Islamic rulers. Judiciary, Marjaiat were given to man only. It does not mean that woman is inferior in humanity and *Fitrat*. If legal responsibilities are divided it does not mean the virtues are also divided.

For example there are many talented and professional people present on every land. And in the same nation there are many responsibilities that are divided among men. In a country some persons are given responsibility to run the state. It does not mean that there is no one else present in the country that can better run the state than these people. It is possible that there are many more virtuous people than these but no responsibilities are given to them. The criteria for virtues

are different and that of responsibilities are different. It is possible that virtues are present in many but responsibilities would be given to few.

Allah divided the responsibilities, and those duties that required hardships were given to man, and those which were delicate were given to woman. When Allah created the *Tabiyat* of human beings, he created man with hard *Tabiyat* and woman with delicate *Tabiyat*. The one who was made delicate the responsibilities were also allotted in accordance with the delicate nature. And one who was made hard and tough the responsibilities were also in accordance with that. It is against Allah's justice that he gives tough responsibilities to one who is made delicate and vice versa. If you look at the laws of *Tabiyat* and apart from human beings if you specifically look at other creatures you can visualize the changes in *Tabiyat.*

In the world of *Tabiyat* there are two types of animals living, one those who are very tough and big and others are delicate. Like Horse has a specific *Tabiyat* and in accordance with its *Tabiyat* it has been given duties also. You have to ride and race on a horse, fight battles with horses even though donkey can carry more burden than a horse but it cannot fight a battle. This is because certain specialities were kept inside a horse due to which it became qualified for battlefield. Like a camel is made for desserts. The way the physique is made similar responsibilities were made. The world of these animals is amazing if you ponder over their *Tabiyat* and temperament. Similarly in plants also everything was made in a specific *Tabiyat* and atmosphere was created as per their *Tabiyat*.

If certain responsibilities were not given to woman it does not mean that they have deficiency in their creation. Woman did not become Prophet, Imam. What is the reason? Prophethood and *Imamat* is a position and not a virtue. It is a position which Allah gave to some privileged and honored people. But when Allah gives a position he does not gives just like this, there are certain criteria's to be met. Position and virtues are separate things. Positions are given to one who possesses virtues. Virtues mean perfection and position is the responsibility given to the one who reaches this perfection. *Imamat* is not a virtue of perfection instead it is the responsibility received after reaching perfection. Prophethood is not perfection but a responsibility received after acquiring perfection. The divine law is that I will give position and authority to one who has reached perfection.

Some people have got this misunderstanding and out of sentiments they talk deviated things. Like to prove the power of Allah they talk such things by which they end up denying many things. Like they say that the work which Allah took from Prophets it is there in Allah's power that he could have taken it from someone else as well, and some have even gone to this extent, God forbid to say that what work Allah took from Prophets it is there in Allah's power to take the same work from mosquitoes and flies. This is because Allah is إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Mulla Sadra says that some people possess one eye. Allah has given two eyes so that you can see the complete picture; if you look from one eye you will only see half the scene. Some people look at religion and *Tauheed* also with one eye. When they see with one eye they can

see the power of Allah but not the Wisdom of Allah. They said that the power of Allah proves that Allah can take any work from anything. This shows that they have not understood *Tauheed*, Prophethood and *Imamat*. It is true that Allah has power over everything; if you pay just pay attention to this phrase itself. To take the work of Prophets from flies and mosquitoes is not power over things. These are not things; they cannot bear the power of Allah, they do not fall under the circle of thing which possesses the ability to take power from Allah to become guides of humanity. What are things which do not fall in the boundaries of things? Things which are impossible to happen are not considered as things. Like a question, does Allah have power to create his own partner? What will they say? If he can create, than that beats *Tauheed* and if he cannot do then he does not remain powerful (Qadir). So how do we resolve this? What is the answer to this?

The answer is that this question itself is wrong. The partner of Allah cannot be created, but do not ask if Allah can create that or not. Ask if the partner of Allah is eligible to be created? It is impossible to create partners of Allah and any non-existent essence. One that is impossible cannot accept the power of Allah. To accept the power of Allah something should fall within possibilities. Similarly the essence of Allah takes the work of guidance of human beings from none other than the Prophet or Imam. It is impossible that Allah takes the work of guiding humanity from someone who is not capable. Let me express with example.

You have the best teachers and professors of schooling systems with you and there is a six months old infant. You take this infant to this

professor and tell him that you have made so many people graduate, PHD now you teach my child also. He will refuse to give education to a six months old infant because it is not possible. You will not blame this professor that we have heard a lot about you that you have educated big personalities so what has happened to your talent now. He will reply that my talent still remains valid; but to give education only talent of teacher is not enough but also the capability in the student is required. Your child is not capable of taking education and this does not affect my talent.

If you bring a big expert carpenter and give him a banana tree. It has very soft stems with skins and water inside it. Now you ask him to make furniture from the banana tree wood. He will reply that I cannot do this. You should not doubt the expertise of the carpenter and ask him what happened to your expertise. He will say my expertise and talent remains at its place but to manifest my talent I need that type of wood as well which can bear the power of my expertise.

The most powerful Allah is saying that if I would have descended this Quran on a mountain it would have shattered. The mountain was not capable to bear the weight of guidance. To bear the burden of the position of Prophethood it needs perfection. Allah does not give the position of Prophethood and *Imamat* to someone till the time he does acquire perfect virtues. The name of perfection is *Wilayat* and name of position is *Nabuwat*, *Imamat*. The one who has perfect virtue has acquired *Wilayat*. Once someone becomes *Awliya Allah* and reaches the status of *Wilayat* than it is up to Allah to grant him *Imamat* or not. For position and authority perfection is required but all those who are

perfect might not necessarily get position. In our country there are many educated persons and some have positions also but there are many who were not given or have not taken any position. Perfect virtue is education and not position. If you see the principle in a college, his being principle is not virtue; his education is a virtue. There might be another professor in the same college who possesses the same virtues but he is not given the position of principle.

Allah (s) has not kept woman below man in perfect virtues. In the domain of perfect virtues all possibilities that are available for man are available for woman as well. If you have doubt ask Quran that the same virtues which man acquired were acquired by woman as well. But the position and authority was only given to man for a specific reason. In the Quran Allah says I have selected Maryam and given her superiority over all women of universe. It is not that she was just given this title of superiority but these virtues were manifested by Maryam. One virtue of Maryam was that Angel would descend on Maryam. For the Angel to descend you don't need a landing station instead a pure heart is required. In Jamea Kabeer we recite the Peace upon you who were frequently visited by Angels (وَمُخْتَلَفَ ٱلْمَلاَئِكَةِ). Angels do not descend on mountains it descends on pure heart which gets purified by acquisition of perfect traits. Revelations (Wahy) are not descended on mountains they descend on the pure heart of the Prophet (s.a.w.t). Now if you come and ask the eleven personalities who have reached the status of *Wilayat* they say that in the status of *Wilayat* there is none comparable to our mother Lady Fatema Zahra (s.a). She (s.a) did not get any position of *Imamat* or Prophethood but was on the status

of *Wilayat* and possessed all perfect virtues. This is because when you come on these positions there is a cross gender communication. Thus Allah (s.w.t) lifted all those responsibilities from women where position and authority was required and also lifted all those responsibilities where position and authority was a necessity. All those responsibilities where woman would have to meet men, go amongst *Na Mahram* were lifted from woman because the duty of woman is very delicate. She was given specifically delicate task. The nurturing and upbringing of *Fitrat* of man (from childhood) was handed over to woman and tough, hard work was given to man.

Prophethood is not virtue; it is *Wilayat* that is a virtue. By reaching the status of *Wilayat* the position of Prophethood is granted. And the duty of Prophethood is to receive revelations from Allah and pass it over to human beings for guidance. This is the reason Allah did not make any women as Prophet because amongst the misguided ones men are much more than woman. Pharaoh, Nimrod, Shadad, majority of atrocious Bani Umayyad is men. Hence Allah has given this position to man but in virtues the same status has been given to women also. Lady Fatema (s.a) is *Ismat-e-Kubra* and her daughter Lady Zainab (s.a) is *Ismat-e-Sugra* whereby she was not granted any Infallibility by Allah but reached the status of Infallibility by her own acquisition. An Infallible Imam (a.s) is saying that O my Aunt! You are a scholar who had no teacher (*Aalima Gair e Muallima*).

Just because certain positions of governance, judiciary and Marjaiat are not meant for women we say that *Fitrat* of man and woman are different? Now the Sermon of Imam Ali (a.s) where he talked about

deficiencies of woman would be disturbing to the readers. He (a.s) says women are deficient in Faith (*Emaan*), *Aql* (intelligence) and inheritance (*irs*). This sermon was in context of a situation which was the battle of Jamal. Some people became victim of misunderstandings and took benefits from a personality. This referral that woman is deficient is for this specific case, because there is a woman present inside Ali's (a.s) home as well so how can he generalize this. He (a.s) was not referring to the *Fitrat* of woman; that is same in both and the direction of *Fitrat* in both man and woman is same but in *Tabiyat* there is a difference in orientations and inclinations.

The *Fitrat* is common between man and woman and its orientation and face is towards Allah.

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

This is why it is said that all new borns are born on *Fitrat* as pointing towards Allah, as worshippers of Allah but their parents take them away from this *Fitrat* and turn them towards some other religion.

Is Islam not outdated in 1400 years?

This is another confusion which is there amongst some people that how come a 1400 years old religion be a manifesto for human beings. This is the world of technology and science, just compare the man of 1400 years before and now and you can see a big difference. So how come you are presenting this 1400 years old religion as a solution to the problems of today's man. If religion is the solution then it has to be religion of this era and not thousand years old religion.

Today man has changed and this cannot be denied. Some elders do not accept it and they try to impose the same old practices on the children. They want the grandchildren to wear the same dress which they would wear in their childhood. These arguments are there in the homes and children say that the era has changed. It is true that the demands have changed but which demands? The demands of *Tabiyat* (body) have changed and not that of *Fitrat*. The demands of *Tabiyat* keep on changing but *Fitrat* never changes. Thus when Allah sent the religion it was made in two parts; one part was that where no change can come. The *Halal (Allowed)* of Mohammed will remain *Halal* till Qayamat and one which the Prophet has declared *Haram (Forbidden)* will remain *Haram* till Qayamat. When the era has changed religion has to change because man is changing. But religion is not changing and will not change also till the day of *Qayamat*. This is because the religion which Allah has established for man is for the guidance of *Fitrat* of man. The way Allah has made an unchangeable religion is, because the addressee of the religion is *Fitrat* that will never change and hence Allah said; لَا تَبْدِيلَ لِخَلْقِ اللَّهِ, there is no change in the creation of Allah. *Fitrat* never changes and it is same forever. For *Tabiyat* the major laws are not changing only secondary aspects change. The way the changes come in *Tabiyat* the *Shariah* has also changed. We have seen that many *Shariah*'s have come and new *Shariah* have come, so now with Islam why *Shariah* is not changing even though the *Tabiyat* is changing?

This is because religion is complete and very beautiful. Now *Shariah* will not change but to cater for the changes in the *Tabiyat* of man the

system of *Ijtehad* (research) has been kept inside religion. *Ijtehad* does not mean “to talk old things in new era”, it does not mean to speak from your tongue the same thing which before has been said. *Ijtehad* means that every generation that is born is born with its own new specific demands of *Tabiyat* but *Fitrat* will remain the same. These secondary changes that are coming in the *Tabiyat* in every generation need a *Mujtahid* for every generation. This *Mujtahid* has to understand the demand of the generation and tune up the generation in accordance with the primary aspects of religion while tuning the secondary aspects.

Religion is for the guidance of every generation but to make the religion practical the door of *Ijtehad* was opened. *Ijtehad* is a subject that needs to be expounded. We always have complaint that in India and Pakistan we don’t see the birth of *Mujtahid* as compared to Iran, Iraq, Lebanon and Afghanistan. It is like you are asking Whale fish is seen in sea but why not in our pond. The whale fish is born in oceans and not in ponds. The day this nation develops oceanic culture, thoughts, objectives which are as vast as the sea that day whales would be seen in this ocean. If our thoughts and needs are so small than why do we need *Mujtahid*’s? Why do we need Ulama (scholars)? For reciting marriage, funeral, for leading prayers, for doing divorce, for these we don’t need *Mujtahid*. *Mujtahid* is required by those communities who want to do something globally, those who want to eradicate satanic systems and replace it with divine systems.

In order for continuance and compatibility of religion when Prophets and Imams are not present (due to negligence of Ummah) some

arrangement has to be there. That arrangement is *Ijtehad*. The difference between Shia's and Sunni is that Shia believes that when the Prophet (s.a.w.s) left the world he made the arrangements for the leadership of the Ummah. So for 250 years the inheritance of leadership was there but after the 12th Hujjat was taken away by Allah in occultation (due to negligence of Ummah) so did He (a.t.f.s) just left in occultation without making any arrangement for the Ummah. It is not possible that He (a.t.f.s) handed over the Ummah on their state or in the hands of Bani Umayyad, Bani Abbas or other tyrants. The Prophet was not given the rights to leave the Ummah on their own after he leaves, and nor is the Infallible Imam (a.s) given the rights to do the same. It is necessary for them to make arrangement for the Ummah.

In one debate with a shepherd who denied *Imamat*; Imam (a.s) gave this argument to him. You are a shepherd and you take your sheep for grazing. He said, yes; Imam asked how many sheep you take; he said around hundred. Imam (a.s) asked him if for some emergency you have to leave the grazing field and return home do you leave the sheep on their own or hand them over to someone to look after them. Imam asked why? He said there are wolves in dessert and they will attack the sheep. Imam replied to him that; Is the worth of your sheep more than the worth of Muslim Ummah; that you cannot hand over the sheep to wolves but you can hand over the Ummah to tyrants and wolves.

The system of *Ijtehad* is for this purpose only that the religion of *Fitrat* moves in accordance with the *Fitrat* and changes are there in accordance to the changes in *Tabiyat*. This feeling should not come

that religion has become old and we need new religion. The *Fitrat* of first person created and last person to be born on earth remains the same. The *Fitrat* remains the same for all the sons of Adam. Religion remains the same but *Shariah* changes. *Shariah* in Arabic refers to river bank from where water is drawn.

It is said in traditions that religion is like river and on this river various banks are made for various generations but the water that is flowing in the river is the same. All Prophets had the same teachings for the *Fitrat* and hence it is necessary for every Prophet to testify the Prophet before him and give glad tiding about the Prophet coming after him. This is because it is the same sequence. When the Prophet is testifying his predecessor and informing about the one coming after him, he is delivering the rights of his Prophethood. Similarly when an Infallible Imam (s.a) goes into occultation by declaring the arrangement after him is delivering the rights of this *Imamat*. If an Imam does not do this than Allah says; that O Prophet! If you do not declare this then you have not done anything.

Those communities who have leaders present cannot get into the hands of tyrants and no one can do anything to that community. The leaders, defenders and guide of *Fitrat* protect the religion.

Tabiyat keeps on changing but *Fitrat* does not change, though it becomes weak or powerful. It keeps on going up and down. At times it becomes so weak that it comes under the control of *Tabiyat* and if it becomes strong it dominates the *Tabiyat*.

In Surah Shams, Allah took eleven pledges of 11 things from the world of *Tabiyat*. After taking 11 pledges Allah says that I pledge by the soul and its nurturing, I have kept two things in this self; *Taqwa* and *Fujoor*. We have put *Fitrat* and *Gariza* both inside him. And the prosperous is one who nurtures and shines his *Fitrat* and one who has buried his *Fitrat* under the *Tabiyat* has failed.

When *Tabiyat* starts to dominate, and *Gariza* starts to rule; when the *Gariza* of self-love, wealth, greed, lusts get aroused than the enemy of self and enemy of humanity takes benefit from this. The enemy shows fire to this spark of aroused *Gariza* and man turns into the assassinator of Hussain (a.s).

There are two major *Gariza* inside a man; one is that of desires (Ishtaha) and other is repulsion (Gazab). If these two *Gariza* are nurtured and come under control of *Fitrat* then they become sacred. The role of *Ishtaha* is to attract whereas that of *Gazab* is to repel. If they become out of control than this *Gariza* of desires turns into lusts and the *Gariza* of repulsion turns into malice. If these *Gariza* get nurtured and come into the lap of *Fitrat* they turn into a beautiful face within man. One becomes Tawalla (love of friends of Allah) and other becomes Tabarra (disassociation with enemies of Allah). When the same Tawalla and Tabarra enter the practical field one becomes *Amr Bil Maroof* and other becomes *Nahi Anal Munkar.*

But when these come under the control of *Tabiyat;* and *Gariza* dominates than just for the greed of governance of the city of Ray, it turns Umar e Saad into the killer of the most purified soul of Hussain

(a.s). *Gariza* turns a person into Shimr but when the *Fitrat* is purified a person like Hurr becomes Martyr of Karbala.